

DICTIONARY
OF
NATIONAL BIOGRAPHY

CRAIK—DAMER

DICTIONARY
OF
NATIONAL BIOGRAPHY

EDITED BY
LESLIE STEPHEN

VOL. XIII.

CRAIK—DAMER

LONDON
SMITH, ELDER, & CO., 15, WATERLOO PLACE
1888

[All rights reserved]

LIST OF WRITERS

IN THE THIRTEENTH VOLUME.

O. A.	OSMUND AIRY.	J. W. E. . . .	THE REV. J. W. EDSWORTH, F.S.A.
E. H.-A. . . .	EDWARD HERON-ALLEN.	F. E.	FRANCIS ESPINASSE.
T. A. A. . . .	T. A. ARCHER.	L. F.	LOUIS FAGAN.
W. E. A. A. W. E. A.	AXON.	C. H. F. . . .	C. H. FIRTH.
G. F. R. B. G. F.	RUSSELL BARKER.	J. G.	JAMES GAIRDNER.
W. B.	THE REV. WILLIAM BENHAM, B.D.	R. G.	RICHARD GARNETT, LL.D.
G. T. B. . . .	G. T. BETTANY.	J. T. G. . . .	J. T. GILBERT, F.S.A.
A. C. B. . . .	A. C. BICKLEY.	G. G.	GORDON GOODWIN.
B. H. B. . . .	THE REV. B. H. BLACKER.	A. G.	THE REV. ALEXANDER GORDON.
W. G. B. . . .	THE REV. PROFESSOR BLAIRIE, D.D.	R. E. G. . . .	R. E. GRAVES.
G. C. B. . . .	G. C. BOASE.	J. A. H. . . .	J. A. HAMILTON.
G. S. B. . . .	G. S. BOULGER.	T. H.	THE REV. THOMAS HAMILTON, D.D.
H. B.	HENRY BRADLEY.	R. H.	ROBERT HARRISON.
A. H. B. . . .	A. H. BULLEN.	W. J. H. . . .	PROFESSOR W. JEROME HARRISON.
G. W. B. . . .	G. W. BURNETT.	T. F. H. . . .	T. F. HENDERSON.
H. M. C. . . .	H. MANNERS CHICHESTER.	R. H.-T. . . .	THE LATE ROBERT HUNT, F.R.S.
A. M. C. . . .	MISS A. M. CLERKE.	W. H.	THE REV. WILLIAM HUNT.
W. C.-E. . . .	WALTER CLODE.	B. D. J. . . .	B. D. JACKSON.
T. C.	THOMPSON COOPER, F.S.A.	J. K.	JOSEPH KNIGHT.
W. P. C. . . .	W. P. COURTNEY.	J. K. L. . . .	PROFESSOR J. K. LAUGHTON.
M. C.	PROFESSOR CREIGHTON.	S. L. L. . . .	S. L. LEE.
L. C.	LIONEL CUST.	Æ. M.	ÆNEAS MACKAY, LL.D.
J. D.-S. . . .	JAMES DALLAS.	W. D. M. . . .	THE REV. W. D. MACRAY, F.S.A.
J. D.	JAMES DIXON, M.D.	J. A. F. M. J. A.	FULLER MAITLAND.
R. W. D. . . .	THE REV. CANON DIXON.	C. T. M. . . .	C. TRICE MARTIN, F.S.A.
A. D.	AUSTIN DOBSON.	T. M.	SIR THEODORE MARTIN, K.C.B.
R. K. D. . . .	PROFESSOR R. K. DOUGLAS.	C. M.	COSMO MONKHOUSE.

N. M.	NORMAN MOORE, M.D.	H. M. S. . . .	H. MORSE STEPHENS.
A. N.	ALBERT NICHOLSON.	C. W. S. . . .	C. W. SUTTON.
J. R. O'F. . .	J. R. O'FLANAGAN.	H. R. T. . . .	H. R. TEDDER.
T. O.	THE REV. THOMAS OLDEN.	T. F. T. . . .	PROFESSOR T. F. TOUT.
G. G. P. . . .	THE REV. CANON PERRY.	W. H. T. . . .	W. H. TREGELLAS.
R. L. P. . . .	R. L. POOLE.	E. V.	THE REV. CANON VENABLES.
S. L.-P. . . .	STANLEY LANE-POOLE.	A. V.	ALSAGER VIAN.
E. R.	ERNEST RADFORD.	A. W. W. . . .	PROFESSOR A. W. WARD, LL.D.
J. M. R. . . .	J. M. RIGG.	J. W.	JOHN WARD, C.B.
G. C. R. . . .	PROFESSOR G. CROOM ROBERTSON.	C. W-H. . . .	CHARLES WELCH.
W. B. S. . . .	W. BARCLAY SQUIRE.	W. W.	WARWICK WROTH.
L. S.	LESLIE STEPHEN.		

NATIONAL BIOGRAPHY

Craik

I

Craik

CRAIK, MRS. DINAH MARIA (1826-1887), novelist. [See MULOCK.]

CRAIK, GEORGE LILLIE (1798-1866), man of letters, was born at Kennoway, Fife, in 1798. He was the son of the Rev. William Craik, schoolmaster of Kennoway, by his wife, Paterson, daughter of Henry Lillie. He was the eldest of three brothers, the second being James Craik (1802-1870), who studied at St. Andrews, was licensed in 1826, became classical teacher at Heriot's Hospital, Edinburgh, was afterwards minister of St. George's Church, Glasgow, and was elected moderator of the general assembly in 1863; and the third, the Rev. Henry Craik (1804-1866) of Bristol, who was a Hebrew scholar of repute, and author of 'The Hebrew Language, its History and Characteristics' (1860), and some other books on theology and biblical criticism. In his fifteenth year George Lillie Craik entered St. Andrews, where he studied with distinction and went through the divinity course, though he never applied to be licensed as a preacher. In 1816 he took a tutorship, and soon afterwards became editor of a local newspaper, the 'Star.' He first visited London in 1824, and went there two years afterwards, delivering lectures upon poetry at several towns on the way. In 1826 he married Jeannette, daughter of Cathcart Dempster of St. Andrews. In London he took up the profession of authorship, devoting himself to the more serious branches of literary work. He became connected with Charles Knight, and was one of the most useful contributors to the publications of the Society for the Diffusion of Useful Knowledge. He lived in a modest house called Vine Cottage, in Cromwell Lane, Old Brompton, and was well known to Carlyle, John Forster, Leigh Hunt, and other leading writers of the time. In 1849 he was appointed professor of

English literature and history at the Queen's College, Belfast. He was popular with the students and welcome in society. He visited London in 1859 and 1862 as examiner for the Indian civil service, but resided permanently at Belfast. He had a paralytic stroke in February 1866, while lecturing, and died on 25 June following. His wife, by whom he had one son and three daughters, died in 1856.

His works, distinguished by careful and accurate research, are as follows: 1. 'The Pursuit of Knowledge under Difficulties,' published in 2 vols. 1830-1; there are several later editions, and in 1847 appeared a supplementary volume of 'Female Examples,' as one of Knight's 'Monthly Volumes.' 2. 'The New Zealanders,' 1830. 3. 'Paris and its Historical Scenes,' 1831. These three are part of the 'Library of Entertaining Knowledge' published by the Society for the Diffusion of Useful Knowledge. 4. 'The Pictorial History of England,' 4 vols. 1837-1841 (with C. MacFarlane). The 'History of British Commerce,' extracted from this, was published separately in 1844. 5. 'Sketches of the History of Literature and Learning in England from the Norman Conquest,' 6 vols. 1844-5, expanded into 6. 'History of English Literature and the English Language,' 2 vols. 1861. A 'manual' abridged from this appeared in 1862, of which a ninth edition, edited and enlarged by H. Craik, appeared in 1883. 7. 'Spenser and his Poetry,' 3 vols. 1845 (in Knight's 'Weekly Volume'). 8. 'Bacon and his Writings,' 3 vols. 1846-7 (in Knight's 'Weekly Volume'). 9. 'Romance of the Peerage,' 4 vols. 1848-50. 10. 'Outlines of the History of the English Language,' 1851. 11. 'The English of Shakespeare illustrated by a Philological Commentary on Julius Cæsar,' 1856.

Craik contributed to the 'Penny Magazine' and 'Penny Cyclopædia,' and wrote

many excellent articles for the biographical dictionary begun by the Society for the Diffusion of Useful Knowledge. He also wrote a pamphlet upon the 'Representation of Minorities.'

[Gent. Mag. 1866, ii. 265-6; private information.]

CRAKANTHORPE, RICHARD (1567-1624), divine, was born at or near Strickland in Westmoreland in 1567, and at the age of sixteen was admitted as a student at Queen's College, Oxford. According to Wood he was first a 'poor serving child,' then a tabardar, and at length in 1598 became a fellow of that college. In the latter part of the reign of Elizabeth the university of Oxford was very puritanical, and the influence of Dr. John Reynolds, president of Corpus, the very learned leader of the puritans, was supreme. It would appear that Crakanthorpe at once fell under his influence, and became closely attached to him. He proceeded in divinity and became conspicuous among the puritanical party for his great powers as a disputant and a preacher. Wood describes him as a 'zealot among them,' and as having formed a coterie in his college of men of like opinions with himself, who were all the devoted disciples of Dr. Reynolds. That Crakanthorpe had acquired a very considerable reputation for learning is probable from the fact that he was selected to accompany Lord Evers as his chaplain, when, at the commencement of the reign of James I, he was sent as ambassador extraordinary to the emperor of Germany. It appears that he had preached an 'Inauguration Sermon' at Paul's Cross on the accession of James, which probably brought him into notice. Crakanthorpe had as his fellow-chaplain in the embassy Dr. Thomas Morton [q. v.], afterwards well known as the bishop of Chester and Durham. The two chaplains could hardly have been altogether of the same mind, but Wood tells us that they 'did advantage themselves exceedingly by conversing with learned men of other persuasions, and by visiting several universities and libraries there.' After his return Crakanthorpe became chaplain to Dr. Ravis, bishop of London, and chaplain in ordinary to the king. He was also admitted, on the presentation of Sir John Leverson, to the rectory of Black Notley, near Braintree in Essex. Sir John had had three sons at Queen's College, and had thus become acquainted with Crakanthorpe. The date of his admission to this living in Bancroft's 'Register' is 21 Jan. 1604-5. Crakanthorpe had not as yet published anything, and with the exception of his 'Inauguration Sermon,' published in 1608, the earliest of his works bears date 1616,

when he published a treatise in defence of Justinian the emperor, against Cardinal Baronius. His merits, however, and his great learning seem to have been generally recognised, and in 1617, succeeding John Barkham [q. v.] or Barcham, Crakanthorpe was presented to the rectory of Paglesham by the Bishop of London. He had before this taken his degree of D.D. and been incorporated at Cambridge. It was about this time that the famous Mark Anthony de Dominis [q. v.], archbishop of Spalatro, came to this country as a convert to the church of England, having published his reasons for this step in a book called 'Consilium Profectionis' (Heidelberg and Lond. 1616). With this prelate Crakanthorpe was destined to have his remarkable controversial duel. His most important previous works were: 1. 'Introductio in Metaphysicam,' Oxford, 1619. 2. 'Defence of Constantine, with a Treatise of the Pope's Temporal Monarchy,' Lond. 1621. 3. 'Logicæ libri quinque de Prædicabilibus, Prædicamentis,' &c., Lond. 1622. 4. 'Tractatus de Providentiâ Dei,' Cambridge, 1622. The 'Defensio Ecclesiæ Anglicanæ,' Crakanthorpe's famous work, was not published till after his death, when it was given to the world (1625) by his friend, John Barkham, who also preached his funeral sermon. It is said by Wood to have been held 'the most exact piece of controversy since the Reformation.' It is a treatise replete with abstruse learning, and written with excessive vigour. Its defect is that it is too full of controversial acerbity. Crakanthorpe was, says Wood, 'a great canonist, and so familiar and exact in the fathers, councils, and schoolmen, that none in his time scarce went before him. None have written with greater diligence, I cannot say with a meeker mind, as some have reported that he was as foul-mouthed against the papists, particularly M. Ant. de Dominis, as Prynne was afterwards against them and the prelatists.' The first treatise of De Dominis (mentioned above) had been received with great applause in England, but when, after about six years' residence here, the archbishop was lured back to Rome, and published his retractation ('Consilium Reditus'), a perfect storm of vituperation broke out against him. It was this treatise which Crakanthorpe answered in his 'Defensio Ecclesiæ Anglicanæ,' taking it sentence by sentence, and almost word by word, and pouring out a perpetual stream of invective on the writer. The Latin style of Crakanthorpe's treatise is admirable, the learning inexhaustible, but the tone of it can scarcely be described otherwise than as savage. Its value as a contribution to the Romish controversy is also greatly lessened by the fact

of its keeping so closely to the treatise which it answers, and never taking any general views of the subjects handled. The book having been published without the author's final corrections, in consequence of his illness and death, the first edition was full of errors. It was well edited at Oxford in 1847. Crakanthorpe died at his living of Black Notley, and was buried in the chancel of the church there on 25 Nov. 1624. King James, to whom he was well known, said, somewhat unfeelingly, that he died for want of a bishopric. Several works written by him on the Romish controversy, in addition to his great work, the 'Defensio,' were published after his death.

[Wood's *Athenæ Oxonienses*, ed. Bliss, vol. i.; Crakanthorpe's *Defensio Ecclesiæ Anglicanæ*, Oxford, 1847; M. Ant. de Dominis, *Reditus ex Angliâ Consilium Sui*, Rome, 1622.] G. G. P.

CRAKELT, WILLIAM (1741-1812), classical scholar, was born in 1741. From about 1762 until his death he held the curacy of Northfleet in Kent. He was also master of the Northfleet grammar school, and was presented in 1774 to the vicarage of Chalk in Kent. He died at Northfleet on 22 Aug. 1812, aged 71. Crakelt published various editions of Entick's Dictionaries, as follows: 1. 'Entick's New Spelling Dictionary, a new ed., enlarged by W. C.,' 1784, 12mo; other editions in 1787 obl. 12mo, 1791 8vo, 1795 12mo (with a grammar prefixed). 2. 'Entick's New Latin-English Dictionary, augmented by W. C.,' 1786, 12mo. 3. 'Tyronis Thesaurus; or Entick's New Latin-English Dictionary; a new edition revised by W. C.,' 1796, 12mo; another ed. 1836, obl. 12mo. 4. 'Entick's English-Latin Dictionary . . . to which is affixed a Latin-English Dictionary . . . revised and augmented by W. C.,' 1824, 16mo. 5. 'Entick's English-Latin Dictionary by W. C., 1825,' 12mo. 6. 'Entick's English-Latin Dictionary' (with 'an etymological paradigm' annexed), 1827, 4to. He also published (1792, 8vo) a revised edition of Daniel Watson's English prose translation of 'Horace,' and translated (1768, 8vo) Mauduit's 'New . . . Treatise of Spherical Trigonometry.' Crakelt was intimate with Charles Dilly the bookseller, who left a legacy to his wife and to her daughter, Mrs. Eyland.

[Nichols's *Lit. Anecd.* iii. 191-2, viii. 438; *Gent. Mag.* 1812, vol. lxxxii. pt. ii. p. 298; *Brit. Mus. Cat.*]

W. W.

CRAMER, FRANZ or **FRANÇOIS** (1772-1848), violinist, the second son of Wilhelm Cramer [q. v.], was born at Schwetzingen, near Mannheim, in 1772. He joined his father in London when very young. As

a child he was so delicate that he was not allowed to study, but, his health improving, he studied the violin with his father, by whom he was placed in the opera band without salary at the age of seventeen. In 1793 his name occurs as leader of the second violins at the Canterbury festival, and in the following year he was elected a member of the Royal Society of Musicians. On his father's death he succeeded to his post as leader of the Antient concerts, and it is related that George III used to give him the right *tempi* when Handel's compositions were performed. He also acted as leader at the Philharmonic concerts, most of the provincial festivals, and at the coronation of George IV, and on the foundation of the Royal Academy of Music was appointed one of the first professors. In 1834 he succeeded Christian Kramer as master of the king's band. Towards the end of his life Cramer sustained a severe shock in the death of his second son, François, who died of consumption just after taking his degree at Oxford. He never recovered from this blow, though he continued working almost until the last. He retired from the conductorship of the Antient concerts in 1844, and died at Westbourne Grove, Tuesday, 25 July 1848.

Cramer was a respectable performer, but no genius; he rarely attempted solos, and had no talent for composition. He was all through his life overshadowed by his celebrated elder brother, to whom he was much devoted. There is an engraved portrait of him by Gibbon, after Watts, and a lithograph by C. Motte, after Minasi, published in Paris.

[Pohl's *Mozart und Haydn in London*; Fétis's *Biographies des Musiciens*; *Musical World*, 5 Aug. 1848; Cazalet's *Hist. of the Royal Academy of Music*; *Musical Recollections of the Last Century*; *Life of Moscheles*.]

W. B. S.

CRAMER, JOHANN BAPTIST (1771-1858), pianist and composer, the eldest son of Wilhelm Cramer [q. v.], was born at Mannheim 24 Feb. 1771. He came with his mother to London in 1774, and when seven years old was placed under the care of a musician named Bensor, with whom he studied for three years. He then learned for a short time from Schroeter, and after a year's interval had lessons from Clementi, until the latter left England in 1781. In 1785 he studied theory with C. F. Abel, but otherwise he was entirely self-taught, and seems to have had no lessons after he was sixteen. But he was assiduous in the study of the works of Scarlatti, Haydn, and Mozart, and it is probable that his father, who was an admirable musician, supervised his education throughout. Although originally intended

for a violinist, his talent as a pianist soon asserted itself, and in 1781 he made his first appearance at his father's yearly benefit concert. In 1784 he played at one concert a duet with Miss Jane Mary Guest; at another a duet for two pianofortes with Clementi. In the following year he played at a concert with Dance, and in 1799 with Dussek. In 1788 Cramer went abroad. At Vienna he made Haydn's acquaintance, and in Paris, where he stayed for some time, he became first acquainted with the works of Sebastian Bach, which he obtained in repayment of a loan. He returned to England in 1791, but in 1798 he again went abroad, renewing his friendship with Haydn at Vienna, and making the acquaintanceship of Beethoven, with whom, however, he seems to have been in little sympathy. On his return to England he married. He remained in England until 1816, when he went to Germany, but returned in 1818. On the establishment of the Royal Academy of Music in 1822 Cramer was appointed a member of the board of management. In 1828 he founded the firm of music publishers 'J. B. Cramer & Co.,' but in 1835 he resolved to retire from active interest in the business and settle in Munich; he accordingly gave a farewell concert and left England. He did not stay in Germany long, but returned to London, afterwards living in retirement in Paris. In 1845 he once more came back to England, where he remained for the rest of his life. In June 1851 he was present with Duprez and Berlioz at the festival of charity children at St. Paul's. Berlioz, disguised in a surplice, obtained admission among the bass singers. On meeting Cramer after the service he found the old musician deeply affected; forgetting that Berlioz was a Frenchman, he exclaimed, 'Cosa stupenda! stupenda! La gloria dell' Inghilterra!' Cramer died in London on Friday, 16 April 1858, and was buried at Brompton on the Thursday following. He wrote an immense amount of music for the pianoforte—sonatas, concertos, and smaller pieces—all of which are now forgotten; but one work of his, the 'Eighty-four Studies,' is still an accepted classic. As a pianist he occupied the foremost rank of his day; his power of making the instrument sing was unrivalled, and the evenness of his playing was remarkable. As a musician he was more in sympathy with the school of Haydn and Mozart than with that of Beethoven. The latter in one of his letters alludes to a report that had reached him of Cramer's want of sympathy with his music, and it is said that in later years Cramer was fond of praising the days when Beethoven's music was not

understood. But against these stories must be set an account of a meeting of Hummel, Kalkbrenner, Moscheles, and Cramer, when Cramer played a work of Beethoven's to such perfection that Hummel rapturously embraced him, exclaiming, 'Never till now have I heard Beethoven!'

The following is a list of the portraits of Cramer: (1) Oil painting, by Marlow, in the possession of Messrs. Chappell & Co.; (2) oil painting, by J. C. Horsley, in the possession of Messrs. Broadwood & Sons; (3) drawing by Wivell, engraved (*a*) by Thomson in the 'Harmonicon' for 1823, and (*b*) by B. Holl, published 21 July 1831; (4) oil painting by J. Pocock, engraved by E. Scriven, and published 14 June 1819; (5) drawing by D. Barber, engraved by Thomson, and published 1 March 1826; (6) lithograph drawn and engraved by W. Sharp, published 15 Nov. 1830; (7) medal by Wyon, with Cramer's head on the obverse, and heads of Mozart, Raphael, and Shakespeare on the reverse; engravings of this medal are in the Print Room of the British Museum.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Musical World, 24 April 1858; Musical Recollections of the Last Century, i. 75; Life of Moscheles, i. 318; Ries, Notizen über Beethoven; Harmonicon for 1823, p. 179; Evans's Cat. of Portraits; Grove's Dict. of Musicians, i. 414, in which there is an excellent estimate of Cramer's position as a pianist and composer.]
W. B. S.

CRAMER, JOHN ANTONY (1793–1848), dean of Carlisle and regius professor of modern history at Oxford, was born at Mittoden, Switzerland, in 1793. He was educated at Westminster School, entered Christ Church, Oxford, in 1811, obtained first class honours in both classics and mathematics in 1814, graduated B.A. in that year and M.A. in 1817, B.D. in 1830, and D.D. in 1831; was appointed tutor and rhetoric reader of his college; was perpetual curate of Binsey, Oxfordshire, from 1822 to 1845, but did not leave Oxford; and was public examiner there in 1822–4, and again in 1831. He was also vice-principal of St. Alban Hall 1823–5, public orator 1829 to 1842, principal of New Inn Hall 1831–47, succeeded Arnold as regius professor of modern history in 1842, and became dean of Carlisle 1844. For the previous thirteen years he resided at New Inn Hall as principal, and rebuilt the place at his own expense. He died at Scarborough 24 Aug. 1848.

Cramer was a good classic, and published the following: 1. 'Dissertation of the Passage of Hannibal over the Alps' (with H. L. — ickham), Oxford, 1820; 2nd edit. 1828.

2. 'Description of Ancient Italy,' 2 vols. 1826. 3. 'Description of Ancient Greece,' 3 vols. 1828. 4. 'Description of Asia Minor,' 2 vols. 1832. 5. 'Anecdota Græca Oxoniensia,' 4 vols. 1834-7. 6. 'Anecdota Græca e codicibus manuscriptis Bibliothecæ Regiæ Parisiensis,' 4 vols. 1839-41. 7. 'Catene Græcorum Patrum in Novum Testamentum,' 8 vols. 1838-44. 8. Inaugural lecture 'On the Study of Modern History,' delivered 2 March 1843. He also edited for the Camden Society the 'Travels of Nicander Nucius of Corcyra in England in the reign of Henry VIII,' 1841. Cramer left three sons and a daughter.

[Gent. Mag. 1848, ii. 430; Welch's Alumni Westmonast. 473.]

CRAMER, WILHELM (1745?-1799) violinist, generally said to have been born at Mannheim in 1745, was the second son of Jacob Cramer (1705-1770), a flute-player in the band of the elector. Gerber, however (*Lexikon der Tonkünstler*, i. 310, ed. 1790), says that from 1750 to 1770 Cramer was playing at Mannheim. If this is the case, he could not well have been born so late as 1745. According to the accepted accounts he was a pupil of the elder Stamitz, of Cannabich, and of Basconni. When only seven years old he played a concerto at a state concert, and in his sixteenth year went on a concert tour in the Netherlands, and on his return was appointed a member of the elector's band. He married at Mannheim, but in 1770 obtained leave to travel, the elector, Prince Maximilian, allowing him 200*l.* a year during his absence. He travelled through Germany, Italy, and France, and on the invitation of Johann Christian Bach he came to London towards the end of 1772. He lived for some time with Bach, first at Queen Street, Golden Square, and then at Newman Street, and Bach is said to have corrected and tinkered his compositions. His first appearance in London took place at a benefit concert under Bach and Abel in Hickford's Rooms, 22 March 1773. His success was so great that he resolved to settle in London, whither he was followed in 1774 by his wife and eldest son, Johann Baptist [q. v.] His second son, Franz [q. v.], followed somewhat later. His wife appeared at a concert in 1774 as a singer, pianist, and harpist; Michael Kelly (*Reminiscences*, i. 9-10), who describes her as a beautiful woman and a charming singer, says that she sang in Dublin in his youth. On 7 Dec. 1777 Cramer was admitted a member of the Royal Society of Musicians. In 1780 he succeeded Hay as leader at the Antient concerts, in 1783 he was leader at the Pro-

fessional concerts, in 1787 at the Musical Fund concerts, and about the same time at the Nobility's concerts. He also directed the court concerts at Buckingham Palace and Windsor, and was leader, until Salomon's arrival, at the Pantheon, Italian Opera, and the Three Choirs festivals. He led at the Handel festivals in 1784, 1787, 1791, and 1792, and at the concerts given in the Sheldonian Theatre on Haydn's visit to Oxford in 1791. Indeed, there is scarcely a musical performance at this time in which he did not appear. About 1797 he retired from the Italian opera, owing, it was said, to the machinations of Banti and Viotti. In spite of his brilliant career his latter years were clouded with pecuniary embarrassments, and his affairs became so involved that a 'friendly commission of bankruptcy was issued' in order to extricate him from his difficulties. His last public appearance was at the Gloucester festival in 1799; and he died in Charles Street, Marylebone, 5 Oct. in the same year. He was buried 11 Oct. in a vault near the entrance of the old Marylebone burying-ground. Cramer was married twice. His second wife was a Miss Madan, of Irish origin, and by her he left four children. The eldest of these, Charles, appeared as a violinist in 1792, when barely eight years old, at a benefit concert of his father's. He was said to show great promise, but died prematurely in December 1799. A daughter of Cramer's married a Captain H. V. D'Esterre. Cramer was an excellent if not phenomenal performer. His tone was full and even, his execution brilliant and accurate, and his playing at sight was celebrated. He wrote a good deal of music for his instrument, but none of this has survived. A portrait of him by T. Hardy was published by Bland in 1794; a copy of this, by J. F. Schröter, appeared at Leipzig. There is also a portrait of him by T. Bragg, after G. Place, published in 1803. A pencil vignette of him by J. Roberts, drawn in 1778, is in the possession of Mr. Doyne C. Bell.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Mendel's Musik-Lexikon; Gent. Mag. 1799; Parke's Musical Memoirs, i. 179, 254, 277; Records of the Royal Society of Musicians; Marylebone Burial Register.]

W. B. S.

CRAMP, JOHN MOCKETT, D.D. (1791-1881), baptist minister, son of Rev. Thomas Cramp, founder of the baptist church at St. Peter's in the Isle of Thanet, and its pastor for many years, who died 17 Nov. 1851, aged 82, was born at St. Peter's 25 July 1791, and educated at Stepney College, London. In 1818 he was ordained pastor of the baptist chapel in Dean Street, Southwark, and from

1827 to 1842 assisted his father in the pastorate of St. Peter's. The baptist chapel at Hastings had the benefit of his services from 1842 to 1844, when he removed to Montreal, Canada, having the appointment of president of the baptist college in that city. During part of his tenure of that post he was associated with Dr. Benjamin Davis, the distinguished Semitic scholar. Cramp settled at Accadia College, Nova Scotia, in June 1851, as its president, and did much by his exertions to increase the utility and insure the success of that institution. He originated the endowment scheme and threw himself vigorously into the work of placing the college on a sure financial basis by helping to raise forty-eight thousand dollars during eight months in 1857. After his resignation in 1869 he devoted himself to theological literature, and besides his printed works left in manuscript a 'System of Christian Theology.' He edited the 'Register,' a Montreal weekly religious journal, from 1844 to 1849, when it ceased to exist. In conjunction with the Rev. W. Taylor, D.D., he conducted the 'Colonial Protestant,' a monthly magazine, from 1848 to 1849, when it was discontinued, and he was general editor of the 'Pilot' newspaper from 1849 until he removed to Nova Scotia. In the 'Christian Messenger' of Halifax he published 'A History of the Baptists of Nova Scotia,' and contributed to a large extent to various other religious and secular journals.

He died at Wolfville, Nova Scotia, 6 Dec. 1881, undoubtedly the most learned man of the baptist denomination who ever resided in the lower province of Canada.

Cramp was the author or editor of the following works: 1. 'Bartholomew Day Commemorated,' a sermon, 1818. 2. 'Sermon on Day of Interment of George III,' 1820. 3. 'An Essay on the Obligations of Christians to observe the Lord's Supper every Lord's Day,' 1824. 4. 'On the Signs of the Times,' 1829. 5. 'The Inspiration of the Scriptures.' 6. 'Sermon on Death of George IV,' 1830. 7. 'A Text-book of Popery, comprising a history of the Council of Trent,' 1831, several editions. 8. 'Sermon on Death of William IV,' 1837. 9. 'Lectures on Church Rates,' 1837. 10. 'The Scripture Doctrine of the Person of Christ.' 11. 'The Reformation in Europe,' 1844. 12. 'Lectures for these Times,' 1844. 13. 'Inaugural Address and Introductory Lecture to the Theological Course at Accadia College,' 1851. 14. 'Scriptures and Tradition.' 15. 'A Portraiture from life, by a Bereaved Husband,' 1862. 16. 'The Great Ejectment of 1862.' 17. 'A Catechism of Christian Baptism,' 1865. 18. 'Baptist

History from the Foundation of the Christian Church to the Eighteenth Century,' 1868, several editions. 19. 'The Lamb of God,' 1871. 20. 'Paul and Christ,' a portraiture, 1873. 21. 'Memoir of Madame Feller, with an account of the origin of the Grande Ligne Mission,' 1876. 22. 'Memoir of Dr. Coté.'

[Morgan's Bibliotheca Canadensis (1867), p. 84; Morgan's Dominion Annual Register, 1880-1881, p. 403; Times, 26 Dec. 1881, p. 7.]

G. C. B.

CRAMPTON, SIR JOHN FIENNES TWISLETON (1805-1886), diplomatist, born on 12 Aug. 1805, was the elder son of Sir Philip Crampton [q. v.], M.D., F.R.S., surgeon-general to the forces, and surgeon in ordinary to the queen, in Ireland, who was created a baronet on 14 March 1839. He entered the diplomatic service as an unpaid attaché at Turin on 7 Sept. 1826, and was transferred to St. Petersburg on 30 Sept. 1828. He became a paid attaché at Brussels on 16 Nov. 1834, and at Vienna on 9 May 1839, and was promoted to be secretary of legation at Berne on 13 Dec. 1844, and transferred to Washington, where his most important diplomatic services were rendered, in the same capacity on 3 July 1845. He served at first under Sir Richard Pakenham, and then under Sir Henry Lytton Bulwer, successive ministers plenipotentiary, and acted as chargé d'affaires from May 1847 to December 1849, and again from August 1850, when Sir Henry Bulwer left America after concluding the well known Clayton-Bulwer treaty, until January 1852, when Crampton was himself appointed minister plenipotentiary and envoy extraordinary to the United States of America. He did not succeed in making himself agreeable to American statesmen, and at the time of the Crimean war nearly caused an open rupture between Great Britain and the United States. At that time the exigencies of the Crimean war brought about the raising of various foreign corps in English pay, notably the German, Swiss, and Italian legions, and Crampton actively forwarded the schemes of his government by encouraging and even engaging in the recruiting of soldiers within the territories of the United States. It was not until the very close of the Crimean war, in 1856, that the behaviour of Crampton was seriously regarded. It has been said that the whole proceedings were encouraged by President Franklin Pierce, in order to gain popularity and possibly a fresh term of office, by showing a vigorous front towards, and even inflicting an insult on, England. At any rate Mr. Marcy, the American secretary of state, while accepting Lord Clarendon's apologies for the breach of American

law in enlisting soldiers in the United States, declared nevertheless that Crampton and three English consuls, who had been active in the proceedings, must be recalled, and on 28 May 1856 President Pierce broke off diplomatic relations with the English minister. Crampton at once returned to England, and rumours of a war became rife, especially as a large reinforcement was sent to the North American squadron by Lord Palmerston. Mr. Marcy justified the conduct of his government in an elaborate despatch, in which he argued that Crampton had been 'from the beginning the prime mover in a scheme which he had full means of knowing was contrary to the law of the United States;' and that 'Mr. Crampton had continued the recruiting after it had been pronounced unlawful, and in fact did not desist until commanded by his government so to do.' The British nation was certainly not inclined to go to war on account of the personal affront to Crampton, and so, in spite of Lord Palmerston's threatening attitude, he had to consent to the appointment of a successor at Washington. Nevertheless Lord Palmerston insisted on rewarding Crampton, who was made a K.C.B. on 20 Sept. 1856 and appointed minister plenipotentiary and envoy extraordinary at Hanover on 2 March 1857. He was transferred to the embassy at St. Petersburg on 31 March 1858, and succeeded his father as second baronet on 10 June of the same year. On 31 March 1860 he married Victoire [see CRAMPTON, VICTOIRE], second daughter of Michael Balfe, the composer, from whom he was divorced in 1863, and on 11 Dec. 1860 he was appointed minister plenipotentiary and envoy extraordinary at Madrid. He remained there until 1 July 1869, when he retired on a pension, after more than forty years' diplomatic service. He died, at the age of eighty-one, at his seat, Bushey Park, near Bray, co. Wicklow, on 5 Dec. 1886.

[Foreign Office List; Foster's Baronetage; and the newspapers of 1856 for the dispute regarding his conduct at Washington.] H. M. S.

CRAMPTON, SIR PHILIP (1777-1858), surgeon, descended from a Nottinghamshire family settled in Ireland in Charles II's reign, was born at Dublin on 7 June 1777. He studied medicine in Dublin, early entered the army medical service, and left it in 1798, when he was elected surgeon to the Meath Hospital, Dublin. In 1800 he graduated in medicine at Glasgow. He soon after commenced to teach anatomy in private lectures, and maintained a dissecting-room behind his own house. His success was marked, both in his private and in his hospital teaching.

He was an excellent operator and an attractive practitioner, being ready in resource, successful in prescribing, and cultivated in medical science. He was for many years surgeon-general to the forces in Ireland and surgeon in ordinary to the queen, a member of the senate of the Queen's University, and three times president of the Dublin College of Surgeons. In 1839 Crampton was created a baronet. After retaining a large medical and surgical practice almost to the close of his life, he died on 10 June 1858, being succeeded in the baronetcy by his eldest son, John Fiennes Crampton [q. v.], then British ambassador in Russia.

Crampton was much interested in zoology, and in 1813 published in Thomson's 'Annals of Philosophy' (i. 170) a 'Description of an Organ by which the Eyes of Birds are accommodated to different distances,' for which he was shortly after elected F.R.S. He was prominent in the foundation of the Royal Zoological Society of Ireland, and secured the grant to it of the ground in the Phoenix Park.

[Freeman's Journal, 11 June 1858; Lancet, 19 June 1858, p. 618; Dict. Encyclopédique des Sciences Médicales, vol. xxii. Paris, 1879.]

G. T. B.

CRAMPTON, VICTOIRE, LADY (1837-1871), singer, second daughter of Michael William Balfe [q. v.], was born in the Rue de la Victoire, Paris, 1 Sept. 1837, and evincing a passionate taste for music, even when a child, received early and able instruction in that science. She entered the Conservatoire de Musique while very young, and studied the pianoforte for about two years. She was then removed to London and placed under the care of Sterndale Bennett. In the meanwhile her father watched and carefully trained her voice. Her vocal studies were at first entirely superintended by him, but when it appeared that her organ was developing into a pure soprano, in 1853, the assistance of Emmanuel Garcia was secured. In a short time she acquired a perfect mastery over her voice, and a visit to Italy and a series of practising lessons from Signor Busti and Signor Celli completed her education. When eighteen years of age she again studied in Italy, and afterwards returning to London, made her appearance under Frederick Gye's management at the Lyceum Theatre on 28 May 1857. Her character was Amina in 'Sonnambula,' and a more successful début could scarcely be imagined. Her voice proved to be a soprano, fresh and pure in quality, ranging from low C to C in alt, and remarkable for its great flexibility and even sweetness through-

out. Her next rôle was that of Lucia in Donizetti's opera on 21 July, when the audience were charmed with her exertions, and recalled her many times. At the conclusion of the season she proceeded to Dublin, then to Birmingham, and afterwards to Italy. At Turin in 1858 she achieved a brilliant success, and added the part of Zerlina in 'Don Giovanni' to her repertoire. On coming back to England she commenced an engagement under E. T. Smith at Drury Lane on 25 April 1859, and appeared during the season as Amina, Lucia, and Zerlina. Her singing, however, was not so effective as before, her physical powers were limited, as they had not improved by her practice in Italy and elsewhere, and her vocalisation was heard to less advantage in Drury Lane than it had been in the smaller area of the Lyceum. The interesting event of the season was her taking the character of Arline in her father's opera of 'La Zingara' ('The Bohemian Girl') for his benefit in July 1859. On 31 March 1860, while fulfilling an engagement in St. Petersburg, she was married to Sir John Fiennes Twisleton Crampton, bart. [q. v.], the British envoy extraordinary and minister plenipotentiary at the court of Russia, but this marriage was annulled on her petition on 20 Nov. 1863 (*Times*, 21 Nov. 1863, p. 11, col. 2). She married secondly in 1864 the Duc de Frias. She died from the effects of a nervous rheumatic fever at Madrid 22 Jan. 1871, and was buried in Burgos Cathedral. She left three children.

[Drawing-room Portrait Gallery (3rd ser., 1860), with portrait; Illustrated News of the World, 28 May 1859, pp. 323, 328, with portrait; Illustrated London News, 25 July 1857, p. 90, and 1 Aug., p. 115, with portrait; Kenney's Memoir of M. W. Balfe (1875), pp. 249, 259-62.]

G. C. B.

CRANCH, JOHN (1751-1821), painter, born at Kingsbridge, Devonshire, 12 Oct. 1751, taught himself as a boy drawing, writing, and music, and while a clerk at Axminster also received instruction from a catholic priest. Inheriting some money, he came to London and painted portraits and historical pictures. He failed, however, to get a place on the walls of the Academy, but was more successful at the Society of Artists, to which he contributed 'Burning of the Albion Mills,' and at the British Institution, to which he contributed eight pictures in 1808. His best picture was 'The Death of Chatterton,' now in the possession of Sir James Winter Lake, bart., who also owns a portrait of Cranch, which was engraved by John Thomas Smith. He is said to have excelled in 'poker-pictures,'

and to have been befriended by Sir Joshua Reynolds. Reynolds in his youth had received valuable assistance from a Mr. and Mrs. Cranch of Plympton, Devonshire, who were doubtless relatives of John Cranch. After residing many years at Bath, Cranch died there in his seventieth year in February 1821. He published two works—'On the Economy of Testaments' (1794), and 'Inducements to promote the Fine Arts of Great Britain by exciting Native Genius to independent Effort and original Design' (1811). There is a picture by him in the South Kensington Museum.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760-1880; Gent. Mag. (1821), xci. 189; Catalogues of the British Institution, &c.]

L. C.

CRANE, EDWARD (1721-1749), presbyterian minister, eldest son of Roger Crane (d. 1760), of an old Lancashire family, attached to the parliamentary party and the presbyterian interest, was born at Preston in 1721, and was educated for the ministry in the academy of Caleb Rotheram, D.D., at Kendal (entered in 1738). He appears to have preached for a short time at Ormskirk on leaving the academy. In the summer of 1744 he did duty at Norwich in the absence of John Taylor, the Hebraist, and in March 1745 he was appointed assistant and intended successor to Peter Finch, Taylor's superannuated colleague. His stipend was 60%, but he was able to board for 18% a year (including wine). In 1747 his congregation, anxious to see him married, raised his stipend to 80%. In 1748 the Dutch congregation at Norwich, worshipping in the choir of the Dominican church of St. John the Baptist, was without a pastor. Overtures were made to Crane, who agreed to undertake the office, in addition to his other duties. On 11 Aug. 1748 he sailed from Yarmouth to Rotterdam, and applied in due course for admission to the Amsterdam classis, with which the Dutch ministers of Norwich had usually been connected. His certificates of ordination and call were satisfactory, but as he scrupled at subscribing the Heidelberg catechism, his admission was refused. This shut him out from the privileges of a fund which would have secured an annuity to his widow. Crane learned Dutch, and began to preach in that language in March 1749. His promising career was suddenly cut short by a malignant fever. He died on 18 Aug. 1749, aged 28, and was buried in the Dutch church. He married (4 Aug. 1747) Mary Park of Ormskirk, and left a daughter Mary (born 1748). A posthumous son, Edward, born 1749, became an upholsterer at Bury St. Edmund's. Two

elegies to Crane's memory have been preserved.

[Monthly Repos. 1810, p. 325; Brown's Hist. Cong. Norf. and Suff. 1877, p. 281; Memorials of an old Preston Family, in Preston Guardian, 17 Feb. to 14 July 1877 (gives many of Crane's letters and other original papers).] A. G.

CRANE, SIR FRANCIS (d. 1636), was the director of the tapestry works established at Mortlake under the patronage of James I. His origin is generally assigned to Norfolk or Suffolk, but of his early history little is known. In April 1606 he had a grant for life of the office of clerk of the parliament, and he was secretary to Charles I when prince of Wales, and during his secretaryship he was knighted at Coventry (4 Sept. 1617). C. S. Gilbert in his history of Cornwall asserts that Crane was a member of the family of that name seated at Crane in Camborne, but this statement is unsupported by any authority. Nevertheless he was intimately connected with that county. His eldest sister married William Bond of Erth in Saltash, and his second sister married Gregory Arundel, and to the Arundels his estates ultimately passed. Through the influence of these connections and through the support of the Prince of Wales as duke of Cornwall, he was twice (1614, 1621) returned to parliament for the borough of Penryn, and for Launceston in 1624. In February 1618 his name was dragged into the Lake scandal, as Lady Lake charged the Countess of Exeter with having been on the death of her first husband, Sir James Smith, contracted in marriage to Sir Francis Crane, and with paying him the sum of 4,000*l.* in order that she might be freed from the bargain. Tapestry had been worked in England by fitful efforts for some time before 1619, but in that year a manufactory was established with the aid of the king in a house built by Crane on the north side of the High Street at Mortlake with the sum of 2,000*l.* given to him from the royal purse. James brought over a number of skilful tapestry workers from Flanders and encouraged the enterprise with an annual grant of 1,000*l.* The report spread about in August 1619 that the privilege of making three baronets had been granted to Crane to aid him in his labours, and the rumour seems to have been justified by the fact. In June 1623 it was rumoured that ten or twelve serjeants-at-law were to be made at the price of 500*l.* apiece, and that Crane would probably receive the payment 'to further his tapestry works and pay off some scores owed him by Buckingham.' In the first year of his reign Charles I owed the sum of 6,000*l.* for three suits of gold tapestry, and in satisfac-

tion of the debt and 'for the better maintenance of the said worke of tapestry' a pension of 2,000*l.* per annum was granted for years. Grafton and several other manors in Northamptonshire were conveyed to Crane in February 1628 as security for the sum of 7,500*l.* advanced by him for the king's service, but the magnitude of the grant was hateful to his rival courtiers, and the transaction caused him much trouble, which however seems to have ended at last with his triumph (*Strafford Letters and Despatches* (1739), i. 261, 336, 525). Stoke Park was granted to him in 1629, and there he built, after designs which he brought from Italy, a handsome house, afterwards visited by Charles I. As a further mark of royal favour he had a joint-patent with Frances, dowager duchess of Richmond and Lenox, for the exclusive coinage and issue for seventeen years of farthing tokens. About 1630 his enemies began to allege that he had made excessive profits out of his tapestry works, and it is difficult to refuse credence to the accusation. Crane, however, contended that the manufactory had never made a larger return than 2,500*l.*, and that he was out of pocket in the business 'above 16,000*l.*,' so that his estate was wholly exhausted and his credit was spent. He suffered from stone in the bladder, and for the recovery of his health went to Paris in March 1636. Next month he underwent the usual operation, and at first it seemed successful, but 'the wound grew to an ulcer and gangrene,' and he died at Paris 26 June 1636. In the whole course of his illness, writes John lord Scudamore to secretary Windebank, 'he behaved himself like a stout and humble christian and member of the church of England.' His body was brought to England and buried at Woodrising in Norfolk, 10 July 1636, a gravestone to his memory being placed in the chancel of the church. He had bought the lordship of Woodrising from Sir Thomas Southwell, and it remained with his heirs until about 1668. His wife was Mary, eldest daughter of David Le Maire of London, a family which came from Tournay, and widow of Henry Swinner-ton of London, and she survived until 1645. Sir Peter Le Maire, his wife's brother, died as it seems early in 1632, when Crane wrote that he had come 'into an inheritance further off than the king of Sweden's conquests are likely to reach.' As he died without issue, his property in Northamptonshire passed to his brother Richard Crane, created a baronet 20 March 1642, and that in Norfolk to his niece Frances, daughter of William Bond. He gave 500*l.* to the rebuilding of St. Paul's Cathedral, and provided for the main-

tenance of four additional poor knights at Windsor Castle.

At the time of Crane's death 140 persons were employed in the works at Mortlake, and the manufactory was carried on long after 1636. Rubens and Vandyck are said to have assisted in the designs, and Klein the German was brought over to this country for the purpose of helping in the operations. For three pieces of tapestry, the largest of which depicted the history of Hero and Leander, the sum of 2,872*l.* was paid from the royal treasury in March 1636, and Archbishop Williams gave 2,500*l.* for representations of the four seasons. The hangings at Houghton with whole lengths of kings James and Charles and their relations, and the tapestry at Knole wrought in silk with portraits of Vandyck and Crane, were woven at Mortlake. The masterpiece of the works was the 'Acts of the Apostles,' presented to Louis XIV by James II, and now in the National Garde-Meuble of France. A representation of 'Neptune and Cupid interceding for Mars and Venus' from the Mortlake tapestry is reproduced in the 21st part of Guiffrey's 'General History of Tapestry.' A portrait by Vandyck of Crane, who was the last lay chancellor of the order of the Garter, was in the possession of John Simco, who published a print of it in 1820.

[Baker's Northamptonshire, ii. 241; Bridges's Northamptonshire, i. 328; Blomefield's Norfolk (1809), x. 278-81; Manning and Bray's Surrey, iii. 302-3; J. E. Anderson's Mortlake, pp. 31-5; Walpole's Anecdotes of Painting (Dallaway), i. 236-7, iii. 488-94; Davis's Translation of Müntz's Tapestry, pp. 249, 295, 305; State Papers, 1603-36, passim; Lloyd's State Worthies (1670 ed.), p. 953; Visit. of London, 1568 (Harl. Soc. 1869), p. 93; Burke's Extinct Baronetcies.] W. P. C.

CRANE, JOHN (1572-1652), apothecary, was a native of Wisbech, Cambridgeshire. He settled at Cambridge, where he became an eminent apothecary, and he appears in the latter part of his life to have practised as a physician (PARR, *Life of Abp. Ussher*, pp. 320, 321). William Butler (1535-1618) [q. v.], the most celebrated physician of his age, lived in Crane's house, and left him great part of his estate (COOPER, *Annals of Cambridge*, iii. 121, 123, 450). Edward Hyde, afterwards Lord Clarendon, when about twenty years old, was taken ill at Cambridge, and was attended by Crane. In his 'Life' he calls him 'an eminent apothecary who had been bred up under Dr. Butler, and was in much greater practice than any physician in the university' (*Gent. Mag.* lx. pt. i. pp. 509, 510). Crane used to entertain openly all the

Oxford scholars at the commencement, and to relieve privately all distressed royalists during the usurpation (LLOYD, *Memoires*, ed. 1677, p. 634). He was lord of the manors of Kingston Wood and Kingston Saint George, Cambridgeshire (LYSONS, *Cambridgeshire*, p. 223). In 16 Car. I he served the office of sheriff of that county (FULLER, *Worthies*, ed. Nichols, i. 176).

He died at Cambridge on 26 May 1652, aged 80, and was buried in Great St. Mary's, in the chancel of which church there is a mural tablet with his arms and a Latin inscription (LE NEVE, *Monumenta Anglicana*, ii. 12; BLOMEFIELD, *Collectanea Cantabrigiensia*, p. 97). He gave the house in which he lived in Great St. Mary's parish, after the death of his widow, to the regius professor of physic for the time being. He also gave 100*l.* to the university, 'to be lent gratis to an honest man, the better to enable him to buy good fish and fowl for the university, having observed much sickness occasioned by unwholesome food in that kind' (FULLER, *Worthies*, ed. Nichols, i. 166). Altogether he bequeathed 3,000*l.* for charitable purposes, and he left legacies of 200*l.* to Dr. Wren, bishop of Ely, and Dr. Brownrigg, bishop of Exeter (COOPER, *Annals of Cambridge*, iii. 450; *Charity Reports*, xxxi. 16, 379).

[Authorities cited above.]

T. C.

CRANE, LUCY (1842-1882), art critic, born on 22 Sept. 1842 in Liverpool, was the daughter of Thomas Crane [q. v.], portrait and miniature painter. From Liverpool the family removed to Torquay in 1845. Lucy Crane afterwards went to school in London, and in 1859 the family left Torquay for London. From an early age Lucy Crane showed considerable taste and skill in drawing and colouring. Circumstances, however, turned her attention to general educational work. She became an accomplished musician, and was not only distinguished for her delicacy of touch as an executant, but also for the classical refinement of her taste and her knowledge of the earlier Italian and English. She devoted her leisure to literature, writing in both verse and prose. She contributed to the 'Argosy,' and wrote the original verses ('How Jessie was Lost,' 'The Adventures of Puffy,' 'Annie and Jack in London,' and others) and rhymed versions of well-known nursery legends for her brother Walter's coloured toy-books. The selection and arrangement of the accompaniments to the nursery songs in the 'Baby's Opera' and 'Baby's Bouquet' are also due to her; and a new translation by her of the 'Hausmärchen' of the Brothers Grimm was illustrated by her brother, Walter Crane.

In the last few years of her life Lucy Crane delivered lectures in London and the north on 'Art and the Formation of Taste,' which after her death were illustrated and published by Thomas and Walter Crane (1882), together with a short and appreciative notice of the authoress. She died on 31 March 1882, at the house of a friend at Bolton-le-Moors.

[Notice as above; information furnished by her brother, Mr. Walter Crane.] A. N.

NE, NICHOLAS (1522?-1588?), presbyterian, of Christ's College, Cambridge, was imprisoned in 1568 for performing service in the diocese of London out of the Geneva prayer-book, which he called 'the most sincere order,' and for railing against the usages of the church. After a year's imprisonment he was released by the interposition of Bishop Grindal on making a promise to behave differently. As he did not keep this promise the bishop inhibited him. The Londoners of his party complained of this prohibition to the council, alleging that the bishop's conduct drove them 'to worship in their houses.' Grindal wrote to the council, pointing out that his action in the matter had been misrepresented. Crane's failure to keep his promise is said to have been the reason why Sandys, on succeeding Grindal in the see of London in 1570, called in all 'the clerks' tolerations.' He now appears to have taken up his residence at Roehampton, Surrey, and in 1572 joined in setting up a presbytery, 'the first-born of all the presbyteries in England' (FULLER, iv. 384), at the neighbouring village of Wandsworth. His nonconformity was grounded rather on disapproval of the vestments and usages prescribed by the church than on dissent from her doctrines. In 1577 he signed a letter from nine ministers to Cartwright, who was then abroad, declaring that the writers continued steadfast in their opposition to ceremonies, and in 1583 he subscribed the Latin epistle exhorting Cartwright to publish his confutation of the Rhemish translation of the New Testament in spite of the prohibition of the archbishop. His name is also attached to the petition sent by the imprisoned nonconformists to the lord treasurer. By June 1588 he had died in Newgate 'of the infection of the prison' at the age of 66. He married Elizabeth Carleton, and left children by her. His reasons for nonconformity are contained in 'Parte of a Register,' pp. 119-24 (BROOK). In the summer and autumn of 1588 Udall, Penry, and the printer Waldegrave were at Mrs. Crane's house at East Molesey, Surrey, a case of type was brought thither from her

house in London, and the 'Demonstration of Discipline,' and the first of the Martin Marprelate books, 'The Epistle,' were printed there.

[Strype's Grindal, pp. 226-31, Whitgift, p. 482, Annals, ii. i. 40, iv. 130 (8vo edit.); Brook's Puritans, i. 362, ii. 246; Memoir of Cartwright, p. 220; Fuller's Church History, iv. 384 (ed. 1845); Arber's Introductory Sketch to the Martin Marprelate Controversy, passim; Waddington's John Penry, pp. 24, 178, 225; Cooper's Athenæ Cantab. ii. 39.] W. H.

CRANE, RALPH (fl. 1625), poet, was the author of a little volume of verse, now very rare, which was first published in 1621 under the title of 'The Workes of Mercy, both Corporeall and Spirituall,' with a dedication to John Egerton, earl of Bridgwater. The book was republished about 1625—no date is given on the title-page—with the new title, 'The Pilgrimes New Yeares Gift, or Fourteene Steps to the Throne of Glory, by the 7 Corporeall and 7 Spirituall Acts of Charitie and those made Parallels,' London (printed by M. F.) The author's 'Induction' in verse opens the book, and we learn there that Crane was born in London, the son of a well-to-do member of the Merchant Taylors' Company. He was brought up to the law; served Sir Anthony Ashley [q.v.] seven years as clerk; afterwards wrote for the lawyers; witnessed unhurt the ravages of the plagues in the beginning of the seventeenth century, and began writing poetry late in life when he was suffering much from poverty and sickness. Crane's verse is of a very pedestrian order, and his pious reflections are less readable than his autobiographic induction. A copy of the first edition is in the Bodleian and one of the second edition is in the British Museum. An extract is printed in Farr's 'Select Poetry, temp. James I' (Parker Soc.), 322-3. In 1589 Thomas Lodge dedicated 'Scillaes Metamorphosis' to one Ralph Crane, who is probably identical with the poet. Crane employed himself in his later years in copying out popular works and dedicating his transcripts to well-known persons in the hope of receiving pecuniary recompense. On 27 Nov. 1625 he sent to Sir Kenelm Digby, with a letter signed by himself, a transcript of Beaumont and Fletcher's 'Humorous Lieutenant,' which he entitled 'Demetrius and Enanthe, by John Fletcher.' The manuscript now belongs to W. W. E. Wynne, esq., of Peniarth, Merionethshire, and has been printed by the Rev. Alexander Dyce (1830). In MS. Harl. 3357 is another of Crane's transcripts, entitled 'A Handfull of Celestiall Flowers.' It is a collection of sacred poems by W. Davison, Thomas Randolph, and others, dedicated by

Crane to Sir Francis Ashley, the brother of his late patron, Sir Anthony. A similar manuscript volume (MS. Harl. 6930) is also in all probability Crane's handiwork. In Heber's library was a fourth transcript by Crane, entitled 'Poems by W. A[ustin?].'

[Corser's *Collectanea*, iv. 502-5; MS. Addit. 24488, ff. 159-61; Hunter's *Chorus Vatum*; Dyce's reprint of Crane's transcript of Demetrius and Enanthe, 1830; Cat. of Bodleian and Brit. Mus.]

S. L. L.

CRANE, THOMAS (1631-1714), puritan divine, was born in March 1631, at Plymouth, where his father was a merchant. He was educated at Oxford, probably in Exeter College, and proceeded to the degree of M.A. Oliver Cromwell gave him the living of Rampisham, Dorsetshire, from which he was ejected at the Restoration. He then settled at Beaminster, where he died in 1714.

He published '*Isugoge ad Dei providentiam: or a Prospect of Divine Providence*,' 1672, 8vo.

[Calamy's *Abridgment of Baxter*, p. 268, Contin. p. 421; Wilson's *Dissenting Churches*, iv. 393; Palmer's *Nonconformist's Memorial* (1802), ii. 148.]

T. C.

CRANE, THOMAS (1808-1859), artist, was born in 1808 in Chester, where the family had been long resident. His great-grandfather was appointed house-surgeon to the Chester Infirmary when that institution was built about the middle of the last century, and his grandfather, who was a lieutenant in the royal navy, was a native of that city. The father of Crane was a bookseller in Chester. He was a man of considerable attainment. Young Crane early evinced a great predilection for the study of art, and fortunately, through the liberality of Edward Taylor of Manchester, in 1824 was enabled to go up to London and enter the schools of the Royal Academy, gaining in the following year the gold medal for his drawing from the antique. He seems, however, in 1825 to have returned to Chester and started on his professional career, for we find from his memorandum-book that he was hard at work there painting small miniatures of Sir Thomas Stanley, Lady Stanley, Mrs. Marsland, and many others. Henceforward he was busily engaged, taking portraits both in oil and water-colour, and, in conjunction with his brothers John and William, more especially the latter, in producing views in lithograph of the scenery of North Wales, and also likenesses in the same style of celebrated residents in that district, such as Sir Watkin W. Wynn and the eccentric '*Ladies of Llangollen*' [see BUTLER, ELEANOR, LADY]. In

1829 they designed tickets for the musical festival at Chester, and a portrait of Paganini was lithographed by William Crane. Thomas and William Crane in 1834 illustrated the first edition of Mr. R. E. Egerton Warburton's hunting songs. These lithographs consist of a portrait of Joe Maiden, twelve full-page scenes, and many vignettes. They also produced in 1836, for the Tarvin Bazaar, a set of designs to illustrate some verses by Lady Delamere. Crane first contributed to the exhibition of the Liverpool Academy in 1832. In 1835 he was elected an associate, and in 1838 a full member of that academy. He married in the following year and went to reside in London, but finding his health suffering, after trying Leamington and other places, he returned to Liverpool in 1841, and in the same year was elected treasurer of the academy of that town.

His health again giving way he removed in 1844 to Torquay, where he resided for twelve years, occasionally visiting Manchester, Liverpool, and Cheshire. Apparently re-established in health, he settled at Shepherd's Bush in 1857. But after two years of gradually failing strength he died at his house in the neighbourhood of Westbourne Park in July 1859. Crane's principal works were portraits in oil, water-colour, and crayon, but he also, when time permitted, produced subject pictures, most of which were hung at the Royal Academy. He appeared there nine times, first in 1842, exhibiting '*The Cobbler*' and '*Portrait of a Lady*.' He also was represented three times each in the Suffolk Street Gallery and the Institute. The following are among the most important of his works: '*The Deserted Village*,' '*The Old Romance*,' '*The Bay Window*,' '*Masquerading*,' '*Scene from the Vicar of Wakefield*,' and '*The Legend of Beth-Gelert*.' Perhaps one of the best-known portraits by him is that of Mr. Egerton Smith, editor of the '*Liverpool Mercury*,' which was lithographed. Among others he had commissions from Lord Stanley of Alderley, the late Earl of Stamford and Warrington, the Wilbrahams, the late Marquis of Westminster (the present duke is one in a group of five children), and others in the districts already indicated. Many of his portraits are full-length but of small size, and their chief characteristic is the graceful ease of the grouping and the harmony of the landscape or other accessory introduced. Both these and his figure pictures show much elegance of treatment, fancy, and knowledge of composition.

His brother William died in 1843. His daughter Lucy is separately noticed. His son Walter is the well-known artist.

[Bryan's Dict. of Painters (Graves); information furnished by the family and other private sources.] A. N.

CRANE, WILLIAM (*n.* 1530), master of the children of the Chapel Royal, is one of the most curious figures in the history of early English music. Of his birth and parentage nothing is known, but he was a gentleman of the Chapel Royal so early as 4 June 1509, and must already have been in some favour, for on that date he was appointed water-bailiff of the town and harbour of Dartmouth. He did not hold this office long, for on 23 Nov. of the following year it was granted to the mayor and corporation of the town in consideration of an annual rent of twenty-two marks, payable to the receiver-general of the duchy of Cornwall, and of sixteen marks payable during pleasure to Crane on surrender of his patent of 4 June 1509. On 3 Feb. 1511 he took a prominent part in the pageant of 'The Golldyn Arber in the Arche Yerd of Plesyer' at Westminster [see **CORNYSSHE, WILLIAM**], on which occasion the mob was so unruly that many of the dresses, among which was Crane's, were torn to pieces. On 18 Aug. of the same year a tenement in Marte Lane, All Saints Stayning, was granted to Crane and one Thomas Cremour, a draper. He seems already to have combined a merchant's business with his professional occupations, for in March and October 1512 his name occurs in connection with loans of large sums of money, and on the 6th of the latter month a license was granted to him and Hugh Clopton to export six hundred sacks of wool. In February 1513 he received through the Earl of Wiltshire a loan of 1,000*l.* from the king, and in July of the same year a glimpse of another branch of his business is obtained by the entry of a payment to him of 94*l.* 7*s.* 1*d.* for cables. On 21 Feb. 1514 Crane was appointed to the important post of controller of the tonnage and poundage of the small customs in the port of London, it being expressly mentioned that he was to perform the duties of the office in person. On 8 Aug. following he was licensed to export wools, hides, and other merchandise not belonging to the staple of Calais. On 27 Sept. 1515 he received a similar license to export broad cloths and kerseys. For the next few years nothing is heard of him, but his name occurs in a list of the Chapel Royal of 1520, and in January 1523 we obtain a very curious insight into his many occupations in a license to him to go abroad in the retinue of Lord Berners, deputy of Calais, in which document he is described as 'gentleman of the household, *alias* of the parish of St. Dunstan's-in-the-East, London, *alias* comptroller of the

petty customs in the port of London, *alias* of London, draper, *alias* of Havering-at-Bowre.' About this time he seems to have been a wine merchant as well as a draper, for the accounts of the king's household record the receipt of 20*s.* for a hogshead of Gascon-wine sold to him. In a list of estreats of a subsidy leviable upon the king's household in February 1524, Crane is rated at 66*l.* 13*s.* 4*d.* In May 1526 he was appointed master of the children of the Chapel Royal, in which office he received 40*l.* per annum for the 'instruction, vestures, and beds' of twelve boys. For their board he seems to have been paid 26*l.* 13*s.* 4*d.* yearly, but whether this sum was for board alone is rather doubtful, as there are other quarterly entries, varying from 42*s.* 6*d.* to 48*s.* 8*d.* for the wages and board wages of one Robert Pery, who may have been one of the choristers. In spite of the duties of his new office Crane continued to thrive in his former business. On 28 Jan. 1527 he obtained a license to import five hundred tons of Toulouse wood and Gascon wine, and on 2 Feb. following a similar license was granted him, the amount not being specified. On 6 May 1528 we learn that he had been lately appointed to furnish the king's ships called *Le Caryke*, *alias* *Le Kateryn Forteleza* and *Le Nicholas Rede*, and also three galleys called *Le Rose*, *Le Henry*, and *Le Kateryn*. For these he received 800*l.*, to be spent on furnishing the ships and in wages for the workmen. Two years later the appointment (8 May) of Richard Brame as comptroller of the tonnage and poundage in the place of Crane shows that he had either resigned or been deprived of this post, but the wine business seems to have gone on prosperously, for in December of the same year there are records of wine for the king being cellared at Crane's house. In spite of his numerous occupations Crane did not neglect his duties as master of the children; in 1528 he received the usual sum of 6*l.* 13*s.* 4*d.* for

before the king, and on 15 June 1531 he was paid 3*l.* 6*s.* 8*d.* for costs of a journey to provide children for the Chapel Royal, it being then the custom to press boys with good voices into the service of the choir. He must have been in high favour with Henry VIII, for in June 1532 he was paid nineteen angels, 'in money current 7*l.* 2*s.* 6*d.*,' which he won of the king at archery. On 19 Nov. 1531 he obtained a grant in fee of Beamonde's Inn and two other messuages adjoining in the parish of St. Michael, Cripplegate, which had come to the crown by the attainder of Francis, lord Lovell. We learn from a casual mention that in 1534 he was keeper of Havering Park, Essex, but it is probable that he held

this post so long ago as 1523. On 24 June 1535 he was appointed water-bailiff of the port of Lynn, Norfolk, and on 1 March 1542 received a patent to export for his advantage four hundred tuns of double beer. He was shortly before this still master of the children, and played before the king in January 1540. The date of his death is at present unknown, but it was probably before 1560; his successor as master of the children at the Chapel Royal was Richard Bower, who died in 1563. Crane was a married man, and had at least one daughter, who in January 1535 was betrothed to one Christopher Draper, who was in holy orders. On the engagement coming to the ears of the Archbishop of York it drew forth from him a severe reprimand. In June of the same year 'a maid called Crane's daughter' was abducted by a priest of St. Albans named Thomas Kyng, but there is nothing to show whether these were the same persons. It is not known whether Crane wrote any music; his name is not found in any contemporary collection, and it is hardly probable that he would have time to devote himself to composition in the midst of the incongruous occupations of merchant, court musician, and custom-house officer.

[The details of Crane's biography are almost entirely derived from the Calendars of State Papers (Dom. Ser.) of Henry VIII; a little additional information is supplied by Collier's *History of Dramatic Poetry*, ed. 1879, i. 73, 95, 116, and the *Privy Purse Expenses of Henry VIII*, ed. Nicolas, pp. 33, 52, 76, 83, 99, 100, 140, 227, 287, and 291.] W. B. S.

CRANFIELD, LIONEL, EARL OF MIDDLESEX (1575-1645), was baptised on 13 March 1575 (DOYLE), and when a boy was apprenticed by his father to Mr. Richard Shephard, a merchant adventurer 'dwelling in St. Bartholomew's Lane, near the Exchange' (GOODMAN, i. 299). 'Mr. Cranfield . . . being a very handsome young man, well spoken, and of a ready wit, Miss Shephard, his master's daughter, fell in love with him, and so there was a match between them. His master gave him 800*l.* portion and forgave him two years of his apprenticeship' (*ib.*) After his marriage with Elizabeth Shephard, Cranfield traded with great success as a merchant adventurer and member of the company of mercers. He attracted the king's notice by his ability when representing his company before the privy council, and succeeded in securing the favour of the Earl of Northampton, who became his patron (*ib.* i. 304). 'The first acquaintance I had with him,' said James to the parliament of 1624, 'was by the lord of Northampton, who often brought him unto me a private man before

he was so much as my servant. He then made so many projects for my profit that Buckingham fell in liking with him after the Earl of Northampton's death, and brought him into my service. . . . He found him so studious for my profits that he backed him both against great personages and mean, without sparing any man. Buckingham laid the ground and bare the envy; he took the laborious and ministerial part upon him, and thus he came up to his preferment' (*Parliamentary History*, vi. 193). On 1 April 1605 Cranfield was appointed receiver of customs for the counties of Dorset and Somerset, in July 1613 he became lieutenant of Dover Castle, was knighted July 4, and made surveyor-general of the customs July 26. In addition he was named three years later (20 Nov. 1616) one of the masters of requests. As Buckingham's favour and power increased, Cranfield's rise became still more rapid. He was appointed successively master of the great wardrobe (14 Sept. 1618), master of the court of wards (15 Jan. 1619), and chief commissioner of the navy (12 Feb. 1619). In all these departments his industry and business experience enabled him to effect great reforms. In the household alone he effected an annual saving of 23,000*l.* (GARDINER, *Spanish Marriage*, i. 170). In the wardrobe he saved the king at least 14,000*l.* a year. 'The king,' he used to say, 'shall pay no more than other men do, and he shall pay ready money; and if we cannot have it in one place we will have it in another' (GOODMAN, i. 311). In spite of these services Cranfield, who had now become a widower, found in 1619 that any further advancement must be purchased by marrying one of Buckingham's needy relatives, and giving up accordingly the hope of wedding the widowed Lady Howard of Effingham, he married in 1621 Anne Bret, cousin of Lady Buckingham (GARDINER, *Spanish Marriage*, i. 183). Before this date, however, he had obtained a seat in the privy council (5 Jan. 1620). In the parliament of 1621 Cranfield took a prominent part in the attack on Bacon. His opposition, no doubt sensibly embittered by a dispute which had arisen between the court of wards and court of chancery, was based on his objections to Bacon's policy with respect to the question of patents and monopolies, which Cranfield considered harmful to trade. After Bacon's fall there were expectations that Cranfield would succeed him as chancellor. 'He was the likeliest to get up, and I may say had his foot in the stirrup' (HACKET, *Life of Williams*, i. 51). But James appointed Williams, and consoled the disappointed candidate with the title of Baron Cranfield of Cranfield (9 July 1622). This, says Mr.

Gardiner, is the first instance of the rise of a man of humble origin to the peerage 'whose elevation can in any way be connected with success in obtaining the confidence of the House of Commons.' On 30 Sept. following Cranfield succeeded Lord Mandeville as treasurer, the latter being removed on account of his opposition to the Spanish alliance. Cranfield's own views on foreign policy were dictated rather by the needs of the treasury than by any sympathy with foreign protestants. His new task was one full of difficulty. A fortnight after his appointment he wrote to Buckingham: 'The more I look into the king's estate the greater cause I have to be troubled, considering the work I have to do, which is not to reform in one particular, as in the household, navy, wardrobe, &c.; but every particular, as well of his majesty's receipts as payments, hath been carried with so much disadvantage to the king as until your lordship see it you would not believe any men should be so careless and unfaithful' (GOODMAN, ii. 207). This state of things he set himself to reform with marked success (*ib.* i. 322, ii. 211), and the king's gratitude was shown by his promotion to the title of Earl of Middlesex (17 Sept. 1622). His devotion to the interests of his master's treasury was one of the causes of his fall. When, on 13 Jan. 1624, James consulted the committee for Spanish affairs on the question of the king of Spain's sincerity in the negotiations, Middlesex voted for delay, and took the lead in opposition to war (GARDINER, *England under the D. of Buckingham and Charles I.*, i. 8). He also gave special offence to Prince Charles by arguing that, even if the prince had taken a dislike to the infanta, 'he supposed the prince ought to submit his private distaste therein to the general good and honour of the kingdom,' and carry out the marriage contract 'for reason of state and the good that would thence redound to all Christendom' (*ib.* i. 63).

Contemporary gossip added other causes, as that 'the treasurer would have brought a darling Mr. Arthur Bret, his countess's brother, into the king's favour in the great lord's absence, or grudged that the treasury was exhausted in vast sums by the late journey into Spain and denied some supplies' (HACKER, 189). Early in April charges against Middlesex arose in a committee of the commons which was investigating the condition of the stores and ordnance, and on 5 April the earl stood up in his place in the lords and informed them that a conspiracy was going on against him; if it was suffered no man would be in safety in his place. On 16 April, at a conference between the two houses, Coke, seconded

by Sandys, charged Middlesex with receiving bribes and altering the procedure of the court of wards for his private benefit. One accusation was that he had had a stamp made for signing the orders of the court of wards. The lords refused Middlesex the aid of counsel, and would not allow him copies of the depositions against him till after his answer to the charges. Only by the personal intervention of James could he obtain a few days' delay for the preparation of his reply. The king had already warned Buckingham against sanctioning the dangerous precedent of an impeachment, and told him that he was making a rod for his own back (CLARENDON, i. 44). He now, on 5 May, made a long speech to the lords, in which he left Middlesex to their judgment, while plainly hinting his own belief in the treasurer's innocence (*Parliamentary History*, vi. 193). Once he sent for the lord-keeper and told him that he would not make his treasurer a public sacrifice; but Williams persuaded him that necessity imperatively obliged him to yield to the wishes of the commons (HACKER, i. 190). On 1 May Middlesex made his first answer to the charges brought against him, and on 7 May the impeachment began and was heard continuously. Middlesex complained 'that for a man to be thus followed, morning and afternoon, standing eight hours at the bar, till some of the lords might see him ready to fall down, two lawyers against him and no man of his part, was unheard of, unchristian like, and without example,' but he could not obtain a day's respite (*Parliamentary History*, vi. 279). On 12 May he delivered his final defence, pleading among other things that though he had been a judge eight years not a single charge for corruption in the exercise of his judicial office had been brought against him, and urging also that his service had been in reformations of the household, of the navy, of the wardrobe, of the kingdom of Ireland, in all of which he had procured himself enemies while serving his master. The lords on the same day acquitted him of two minor charges, but voted him deserving of censure on four articles: mismanagement in the administration of the wardrobe, receiving bribes of the farmers of the customs, and misconduct in the management of the ordnance and the court of wards. Accordingly on 13 May 1624 he was sentenced to lose all his offices, to be incapable of employment for the future, to be imprisoned in the Tower during the king's pleasure, to pay a fine of 50,000*l.*, and never to come within the verge of the court (*ib.* vi. 297-309). According to Heylyn 'it was moved also to degrade him from all titles of honour, but in that the bishops stood his

friends and clasht the motion' (*Life of Laud*, 123). Middlesex was released from the Tower on 28 May 1624, but was not pardoned until 8 April 1625 (*Hist. MSS. Comm.* 4th Rep. 288). In order to obtain his pardon Middlesex was obliged to write a letter of abject penitence and submission to Buckingham (5 Sept. 1624, *State Papers*, Dom.), and he complained in his letters that Chelsea House was forced from him like Naboth's vineyard, and 5,000*l.* in addition demanded (*Hist. MSS. Comm.* 4th Rep. 289). A year or two later, however, he had the satisfaction of seeing his great adversary attacked by parliament and his own merits acknowledged. In 1626, during the debates on Buckingham's impeachment, a member compared the sums received by the duke from the king with those reputed to have been received by Middlesex. Eliot replied that it might be true that Middlesex had received a large sum from the king, 'but that it was true that Middlesex had merited well of the king and done him that service that few had ever done, but they could find no such matter in the duke' (*ib.*) The belief that he had been hardly treated was very general. 'I spake with few when it was recent that were contented with it, except the members of the house,' writes Hacket (*Life of Williams*, 190). During the remainder of his life Middlesex lived in retirement. He was restored to his seat in the House of Lords 4 May 1640 (DOYLE). King Charles, according to Goodman, had a great opinion of the wisdom of the Earl of Middlesex, and during the course of the Long parliament 'did advise with him in some things' (i. 327). On the outbreak of the war the earl, who was now nearly seventy, endeavoured to remain neutral. In his letters he complains of heavy and unjust taxation from the parliament. Copt Hall was searched for arms; another of his houses, Millcote, was burnt to the ground, and his countess was at one time imprisoned (correspondence in *Hist. MSS. Comm.* 4th Rep.) Cranfield died on 6 Aug. 1645. His widow survived him till 1670. He was succeeded by his son James (*d.* 1651), who took the side of the parliament, was imprisoned for acting against the army in 1647, and was one of the negotiators of the treaty of Newport in 1648. With the death of his second son, Lionel, third earl, in 1674, the title of Middlesex in the family of Cranfield became extinct.

[The Parl. or Const. Hist. 24 vols. 8vo, 1751-1762; Goodman's Court of James I; Clarendon's Hist. of Rebellion; Hacket's Life of Williams; Cal. State Papers Dom.; Hist. MSS. Comm. 4th Rep., Papers of Earl de la Warr; Doyle's Official Baronage; Gardiner's Hist. of Eng.] C. H. F.

CRANFORD, JAMES (1592?-1657), presbyterian divine, son of James Cranford, master of the freeschool of Coventry and Dugdale's first instructor, was born at Coventry about 1592. He entered Balliol College, Oxford, in 1617, and proceeded B.A. 17 Oct. 1621, and M.A. 20 June 1624. He took holy orders; became rector of Brookhall or Brockhole, Northamptonshire, and on 16 Jan. 1642-3, rector of St. Christopher, London. 'He was a painful preacher,' writes Wood, 'of the doctrine he professed (being a zealous presbyterian), an exact linguist, well acquainted with the fathers, not unknown to the schoolmen, and familiar with the modern divines.' Under the Commonwealth he was a licenser for the press, and prefixed many epistles to the books which he allowed to go to the press. Early in 1652 he held two disputations at the house of Mr. William Webb in Bartholomew Lane, with Dr. Peter Chamberlen, on the questions: '1. Whether or no a private person may preach without ordination? 2. Whether or no the presbyterian ministers be not the true ministers of the gospel?' Cranford argued in the negative on the first question, and in the affirmative on the second. A full and interesting report of the debate was published 8 June 1652. He died 27 April 1657, and was buried in the church of St. Christopher. A son, James Cranford, was also in holy orders and succeeded his father in the living of St. Christopher, but died in August 1660. Three other sons, Joseph, Samuel, and Nathanael, entered Merchant Taylors' School in June 1644 (ROBINSON, *Register*, i. 161). The elder Cranford wrote: 1. 'Confutation of the Anabaptists,' London, n. d. 2. 'Expositions on the Prophecies of Daniel,' London, 1644. 3. 'Hæreseomachia, or the Mischief which Heresies do,' London, 1646, a sermon preached before the lord mayor 1 Feb. 1645-6, to which a fierce reply was issued in broadsheet form, under the title of 'The Clearing of Master Cranford's Text' (8 May 1646). Cranford also contributed a preface to the 'Tears of Ireland,' 1642, the whole of which is usually attributed to him. It is an appalling, although clearly exaggerated, account of the cruelties inflicted on the protestants in Ireland in the rebellion of 1641, and is illustrated with terribly vivid engravings. Prefatory epistles by Cranford appear in Richard Stock's 'Stock of Divine Knowledge' (addressed to Lady Anne Yelverton), London, 1641; in Edwards's 'Gangræna,' pt. i. and pt. ii. London, 1646; Christopher Lover's 'The Soul's Cordiall,' 1652; and in B. Woodbridge's 'Sermons on Justification,' 1652. In 1653 the last contribution was severely criticised by W. Eyre in his

'Vindiciæ Justificationis Gratuitæ,' in which Cranford's doctrine of 'conditional' justification by faith is condemned.

[Wood's *Athenæ Oxon.* (Bliss), iii. 430-1; Wood's *Fasti* (Bliss), i. 397, 415, ii. 13; Newcourt's *Diocese of London*, i. 324; *Brit. Mus. Cat.*]
S. L. L.

CRANKE, JAMES (1746 ?-1826), artist, was born at Urswick-in-Furness about 1746. It is supposed that he studied in London, in the studio of his uncle, James Cranke (1717-1780), and afterwards settled at Warrington as a portrait-painter. There are few collections of portraits of this period in the houses of the gentry of Lancashire and Cheshire that do not contain specimens of his work, often attributed to Gainsborough, Romney, or Sir Joshua Reynolds. One of the best-known portraits by Cranke is that of Thomas Peter Leigh of Lyme, colonel of the 3rd Lancashire light dragoons, a regiment Mr. Leigh raised in 1797. This was engraved by Hardy. In 1779 the members of the Tarporley Hunt Club commissioned Cranke to paint a portrait of their president, Mr. Barry, for which they paid the artist 21*l*. This picture has generally been attributed to Gainsborough, but Mr. Egerton Warburton in gathering some notes for his history of the club found the record of the payment to Cranke. Lord Winmarleigh has in his possession a fine group of three family portraits in the same picture, being the likenesses of Miss Frances Patten, Mrs. Prideau Brune, and Peter Patten (afterwards Peter Patten Bold). He has also a portrait of his at-aunt by Cranke, which was sold at the Bold Hall sale, and fell into the hands of a London dealer. By him it was christened 'Fidelity,' a long-lost work by Sir Joshua Reynolds, and is said to have changed hands for 1,200*l*. Fortunately it was repurchased by Lord Winmarleigh for a very moderate sum. Cranke had considerable success as a copyist. One of his works, 'The Holy Family,' after Andrea del Sarto, hangs above the communion-table of Trinity Church, Warrington, with an inscription behind it stating that Cranke was the painter in 1776. Cranke's style was that of the school of Sir Joshua Reynolds and Gainsborough. Though inferior to these masters in the art, his work had great merit, as he had a thorough knowledge of drawing, colour, and composition. Cranke exhibited twelve pictures at the Royal Academy between 1775 and 1820. After spending many years in the full practice of his profession at Warrington, he left that town about 1820, and returned to his native place, Urswick. The parish register contains

this record: 'James Cranke, of Hawkfield, passed away, 1826, aged 80 years.'

[Memoir by W. Beamont.]

A. N.

CRANLEY, THOMAS (1337 ?-1417), archbishop of Dublin, was born about 1337, and became a student at Oxford, where in due course he proceeded to the degree of doctor in divinity. His name first appears in 1366, when he was a fellow of Merton College (G. C. BRODRICK, *Memorials of Merton College*, p. 204, Oxford Historical Society, 1885). Sixteen years later, by the foundation charter of St. Mary College of Winchester, 20 Oct. 1382, he was nominated the first warden of the college (T. F. KIRBY, *Extended Transcript of the Charter of Foundation*, &c., privately printed, 1882); but since only the initial steps were as yet taken for carrying the foundation into effect, it does not appear that Cranley was obliged to leave Oxford. At least in 1384 he is mentioned as holding the office of principal of Hart Hall (ANTHONY A WOOD, *History and Antiquities of Oxford, Colleges and Halls*, p. 644, ed. Gutch); and in 1389, not 1393 (as Wood gives the date, *l.c.*, p. 187), Bishop Wykeham transferred him to the wardenship of New College, Oxford, which had been founded by him some years previously (LOWTH, *Life of William of Wykeham*, p. 175; 3rd ed. Oxford, 1777). It was through the same connection that Cranley received in 1390 or 1391 the valuable benefice of Havant in the diocese of Winchester (TANNER, *Bibl. Brit.* p. 206). In 1390 he was also chancellor of his university (WOOD, *Fasti Oxon.* p. 33). On 3 July 1395 he was collated to the prebend of Knaresborough in the cathedral church of York (TANNER, *l.c.*); and shortly afterwards, 15 Feb. 1395-6, he resigned the wardenship of New College (LOWTH, appendix xi. pp. xv, xvi). Then, on 10 Sept. 1396, he was presented to the church of Bishopsbourne, near Canterbury, and in the following year he was elevated to the archbishopric of Dublin. He reached his see on 7 Oct. 1398. Besides being archbishop, Cranley was chancellor of Ireland under Henry IV, and lord justice under Henry V (WARE, *De Præsulibus Hiberniæ*, pp. 114 et seq. Dublin, 1665). According to Leland (*Comment. de Script. Brit.* cclxxix., p. 296), he experienced considerable difficulties in performing his duties in consequence of the opposition of the natives. He expressed his complaints to the king in a poetical epistle consisting of 106 verses, which Leland saw. At length, on 30 April 1417, being now eighty years of age, the archbishop returned to England (HENRY OF MARLBOROUGH, *Annales Hiberniæ*, ad annum,

in CAMDEN's *Britannia*, p. 835, ed. 1607), and died at Faringdon in Berkshire on the 25th of the following month (WARE, *l.c.*) He was buried, not at Dublin, as Bale (*Scriptt. Brit. Cat.* xiii. 96, pt. ii. 158) and Pits (*De Anglice Scriptoribus*, § 767, p. 597) say, but before the altar of New College chapel in Oxford, with a memorial brass, the inscription on which is given by Wood (*Colleges and Halls*, p. 201), and which fixes the date of the archbishop's death. The brass is now in the ante-chapel.

Cranley is described by Henry of Marlborough (*ubi supra*) as a man of commanding character and great learning, bountiful with his goods (he is known to have given books to New College in 1393—Wood, p. 197), a distinguished preacher, and *suorum locorum aedificator*. This last trait, it is not hard to presume, commended him to William of Wykeham, but we are not informed as to whether he took any part in his patron's works at Winchester or Oxford. Cranley's name is often mis-written Crawley (in Cotton), or Crawleigh (in Wood); but contemporary documents offer only the alternatives of Cranley, Cranle, Cranele, and Cranlegh.

[Cotton's *Fasti Ecclesiæ Hibernicæ*, ii. 16.]
R. L. P.

CRANLEY, THOMAS (*fl.* 1635), poet, was the author of 'Amanda, or the Reformed Whore, and other Poems, composed and made by Thomas Cranley, gent., now a prisoner in the King's Bench,' 1635, 4to, dedicated 'To the worshipfull his worthy friend and brother-in-law, Thomas Gilbourne, Esquire.' In 1639 the work was reissued under the title of 'The Converted Courtezan, or the Reformed Whore.' It is valuable for the vivid description that it gives of the town-life of the time; nor is the verse ill-written. 'Venus and Adonis' is mentioned as one of Amanda's books in her unregenerate days. Cranley was a friend of George Wither, who in 'Abuses Stript and Whipt' addressed a copy of verses 'To his deare friend Thomas Cranley.' The complimentary verses prefixed to Wither's satire, subscribed 'Thy deare Friend Th. C.,' were probably written by Cranley. A reprint of 'Amanda' was issued (for private circulation) by Frederic Ouvry, in 1869.

[Corser's *Collectanea Anglo-Poetica*; Collier's *Bibl. Cat.*]
A. H. B.

CRANMER, GEORGE (1563–1600), secretary to Davison and friend of Hooker, born in Kent in 1563, was the eldest son of Thomas Cranmer by his wife Anne Carpenter. His father, who was registrar of the arch-

deaconry of Canterbury, was nephew to the archbishop, and son of Edmund Cranmer, archdeacon of Canterbury. One of Edmund Cranmer's daughters married Jervis Walton, and became the mother of Isaac Walton, who was thus first cousin to George Cranmer. At the age of eight he was sent to Merchant Taylors' School, and thence in January 1577 (or, according to other accounts, in December 1579) to Corpus Christi College, Oxford, where he entered simultaneously with Sir Edwyn Sandys, and with him was placed under the tuition of Richard Hooker, the divine. Between the tutor and his two pupils there grew up a firm friendship, which continued long after they had separated on leaving Oxford. If an unsupported statement of Wood's may be believed, Hooker found Cranmer very useful in compiling the 'Ecclesiastical Polity,' and Walton, in his 'Life of Hooker,' relates how Sandys and Cranmer went to see their former tutor while he was rector of Drayton Beauchamp, and how, in spite of their mutual pleasure at the reunion, the visitors had to leave after a stay of one night, disgusted with the shrewishness of Mrs. Hooker. At Oxford Cranmer did well, gaining a Merchant Taylors' scholarship in 1581, and being elected a fellow of his college in 1583. It was his father's wish that he should enter the ministry; but Cranmer himself had no inclination in that direction, and was of opinion, as he wrote to his maternal uncle, John Carpenter, that 'so great a calling ought in no case to be undertaken with a forced minde.' These words occur in a letter (*Cal. State Papers*, Dom. Ser. 1581–90, p. 361) dated 9 Oct. 1586, which Cranmer wrote to his uncle thanking him for having obtained him an appointment in the service of William Davison, the secretary of state. There was already a connection between the two families, Carpenter having married Anne Davison, the statesman's sister. Cranmer remained in this position till his patron fell, when he became secretary to Sir Henry Killigrew, and accompanied him on his embassy to France. On the death of Killigrew, Cranmer started on a continental tour with his old college friend Sandys, and remained abroad three years, visiting France, Germany, and Italy. Shortly after his return to England he was chosen by Charles Blount, lord Mountjoy, to accompany him in the capacity of secretary to Ireland, whither he was going to replace Essex. The appointment held the promise of better things, but Cranmer did not live to enjoy its fruits, for in the following year (16 July 1600) he was killed in a skirmish with the Irish rebels at Carlingford.

Contemporary writers all agree in declar-

ing Cranmer to have been a man of great learning and singular promise. According to Tanner and Wood (who cites information given him by Walton as his authority), he wrote to a considerable extent, but with the exception of two or three private letters, nothing of his composition remains but his celebrated letter to Hooker 'Concerning the new Church Discipline.' This letter, which was written in February 1598, was first published in 1642, and in 1670 was inserted in the folio edition of Hooker's works. It is quite impossible that Cranmer could have been, as stated by Wood and Strype (*Life of Parker*, i. 529, ed. 1821), the author of a letter to the bishop of Winchester requesting him to purge New College and Winchester School of papists. Cranmer, at the time that this letter was written, was not more than five years of age.

[Wood's *Athenæ Oxon.* (Bliss), i. 700; Robinson's *Register of Merchant Taylors' School*, i. 17; Tanner's *Bibl. Brit.*; Walton's *Life of Hooker* (ed. Bohn), 1884, pp. 180, 187; *Gent. Mag.* November 1792.]

A. V.

CRANMER, THOMAS (1489–1556), archbishop of Canterbury, was born at Aslacton in Nottinghamshire 2 July 1489. He came of an old family, originally of Lincolnshire, but for some generations settled in the county of his birth. His father, who bore the same christian name as himself, put him to school 'with a marvellous severe and cruel schoolmaster,' who is also described as 'a rude parish clerk.' His father really desired to give him some knowledge of letters, but was no less anxious that he should be skilled in such gentlemanlike exercises as shooting, hunting, and hawking. Owing to his physical training he was able when archbishop to ride the roughest horse as well as any of his household. But the care of his later education fell upon his mother, Agnes, daughter of Laurence Hatfield of Willoughby, who being left a widow sent him to Cambridge when he was fourteen. There he remained eight years studying philosophy and logic, but afterwards gave himself to the reading of Erasmus and the classics. He took the degree of B.A. in 1511–12, and that of M.A. in 1515. He became fellow of Jesus, but soon lost his fellowship by marriage, notwithstanding that, to prevent interruption of his university career, he had placed his wife at the Dolphin Inn at Cambridge, she being related to the good wife there. His visits to the inn were observed, and in after years, when he was archbishop, it was said that he had been an ostler or innkeeper (Foxe, viii. 4, 5; Nichols, *Narratives of the Reformation*, p. 269;

Calendar, Henry VIII, vol. vii. No. 559). He was, however, appointed common reader at Buckingham (now Magdalene) College, and when a year after his marriage his wife died in childbirth, the master and fellows of Jesus re-elected him to a fellowship. He proceeded D.D. at Cambridge, and although solicited to become one of the foundation fellows of Wolsey's new college at Oxford he declined to leave the society which had shown him so great favour. He was admitted reader of a newly founded divinity lecture in Jesus College, and was chosen by the university one of the public examiners in theology.

In the summer of 1529 Cambridge was visited by a pestilence, and Cranmer removed with two scholars, the sons of a Mr. Cressy of Waltham Abbey, to the house of their father, whose wife was a relation of his own. At this time Henry VIII's suit for a divorce had begun before Cardinals Wolsey and Campeggio in England, but the court had been prorogued, and every one knew that the cause would be removed to Rome in consequence of the queen's appeal. In great perplexity the king removed from Greenwich to Waltham with the two cardinals in his company. The two chief agents in the divorce, his secretary, Gardiner, and his almoner, Dr. Fox, went to Waltham and were lodged by the harbingers in Cressy's house while Cranmer was there. The three being old college friends naturally got into conversation on the chief topic of the day; and Cranmer gave an opinion as to the best mode of satisfying the king without the long delay that would be required to pursue the cause through all its stages at Rome. The king only wanted sufficient assurance of the invalidity of his first marriage, notwithstanding the dispensation, and he might then take the responsibility of marrying again at once. He ought therefore to take the opinions of divines at the universities, and act accordingly. This advice was reported by Foxe to the king two days after, and Cranmer was summoned to the royal presence at Greenwich. The king, who was greatly pleased, desired him to write his own mind on the subject, and recommended him to the Earl of Wiltshire, Anne Boleyn's father, into whose household at Durham Place he was accordingly received. In obedience to the king's command he wrote a treatise, with which, being commissioned as it is said to go down and dispute the matter at Cambridge, he in one day persuaded six or seven learned men there to take the king's part. It can hardly be, as Morice relates, that he had a joint commission with Gardiner and Foxe for this purpose; for it appears that Gardiner only went to Cambridge about it in February

1530, after Cranmer had gone abroad. But Gardiner's letter of that date shows that several of the graduates in theology had before then expressed their concurrence with the argument in Cranmer's book; and an attempt was made to exclude them from voting on the subject as men who had committed themselves to one view of it already.

In January 1530 the Earl of Wiltshire was sent ambassador with Dr. Stokesley and others to the emperor, Charles V, and Cranmer accompanied him to the meeting of the pope and emperor at Bologna. About this time he seems to have been promoted to the archdeaconry of Taunton (LE NEVE says in 1525, but it appears Gardiner held it in 1529; see *Calendar*, Henry VIII, iv. 2698). While abroad on this mission he had an allowance of 6s. 8d. a day from the king, and he remained with his patron in Italy till September, when the embassy returned to England. In the interval he had gone to Rome, where he offered to dispute in the king's favour, and where the pope made him penitentiary for England. He remained at home, evidently still a member of the Earl of Wiltshire's household, during 1531, and we have a letter of his to the earl, dated from Hampton Court on 13 June of that year, giving his opinion of a book which had just been written by Reginald (afterwards cardinal) Pole, 'much contrary to the king's purpose' in the matter of the divorce. On 24 Jan. 1532 he was sent to the emperor in Germany to relieve Sir Thomas Eliot, who was allowed to return home. He joined the imperial court at Ratisbon, where, among other things, he had certain remonstrances to make about English commerce with the Low Countries. In July he stole away from Ratisbon on a secret mission to John Frederic, duke of Saxony, with whom he also left letters from the king for the Dukes of Luneburg and Anhalt, and whom he assured of the support both of England and France in the opposition of the German princes to the emperor. The intrigue was a total failure; for the pacification of Nuremberg was already being negotiated, and was published a few days after. Cranmer, however, remained in favour with Charles V, whom he accompanied to Vienna and afterwards to Mantua, where he received his recall, the king having determined to promote him to the archbishopric of Canterbury, which had just become vacant by the death of Warham. The promotion was altogether unexpected by himself, and he had made very bad preparation for it by marrying in Germany a niece of Osiander; nor is there any reason to doubt his own protest before the commissioners who tried him at Oxford in

Queen Mary's days, that he accepted it with reluctance and delayed his coming home (as he said, 'by seven weeks at the least') in the hope that the king might change his purpose.

He sent his wife secretly to England in advance of him, and seems to have arrived there himself early in January 1533. Within a week of his arrival it was made known that he was to be the new archbishop. The king was in the habit of allowing rich bishoprics to remain vacant about a year, but on this occasion he had filled up the vacancy in four months and even advanced money to the archbishop designate to enable him to procure his bulls without delay. It was at once suspected that the king's object was to obtain from the new metropolitan, as 'legatus natus' in England, authority to proceed to a new marriage, treating his union with Catherine of Arragon as invalid. And though this was known at Rome it was found impossible to resist the king's request that the bulls of the new archbishop might be sped at once and even without the customary payment of first-fruits. The bull was passed on 22 Feb., and on 30 March following Cranmer was consecrated at Westminster by the Bishops of Lincoln, Exeter, and St. Asaph. Just before the ceremony he made a protest before witnesses that the oath he was about to take of obedience to the pope he meant to take merely as a matter of form, and that it should not bind him to anything against the king, or prevent him from reforming anything that he found amiss in the church of England. He further, before obtaining possession of his temporalities, which were restored on 19 April, took an oath to the king renouncing all grants from the pope that might be prejudicial to his highness.

Even before his temporalities were restored he had taken the first step towards the gratification of Henry's wishes in the matter of the divorce. On 11 April he wrote to the king asking permission, by virtue of the high office conferred upon him by the king himself, to take cognisance of his grace's 'great cause of matrimony.' Of course it was readily conceded, and Catherine was cited to appear before the archbishop at Dunstable. Here Cranmer opened his court on 10 May, when he pronounced Catherine contumacious for non-appearance; and after three further sittings (during which period he expressed to Cromwell his great anxiety that the matter should be kept secret, lest she should be induced to recognise his jurisdiction) he gave formal sentence on the 23rd as to the invalidity of the marriage. Five days later at Lambeth he held a secret investigation, as the result of which he pronounced judicially

that the king was lawfully married to Anne Boleyn.

On 10 Sept. in the same year he stood godfather to the Princess Elizabeth at her baptism. A month before he had examined the fanatical 'Nun of Kent,' Elizabeth Barton [q. v.], on the subject of her pretended revelations. Her prophecies had failed to deter the king from marrying Anne Boleyn; but what was to become of the couple had been partly revealed to her in a trance, and she expected to be answered fully in another on the archbishop allowing her to go down into Kent for the purpose. Cranmer gave her leave to do so in order that she might commit herself more fully, and then handed her over to Cromwell to be examined further touching her adherents. He also examined some of the monks of Christ Church as to their complicity in her revelations.

Favoured by the king, who continued to lend money to him (*Calendar*, Henry VIII, vol. vi. No. 1474), he could not but be the subservient instrument of Henry's policy. In Easter week of the following year he issued an inhibition to the clergy forbidding any of them to preach without taking out new licenses. This was apparently the result of an express admonition from the king, and designed to prevent the marriage with Anne Boleyn being denounced from the pulpit. Soon after an order was taken 'for preaching and bidding of beads,' by which the licensed pulpit orators were directed to inveigh against the authority of the pope, but not to preach either for or against purgatory, worship of saints, marriage of priests, and some other subjects for the space of a year (*ib.* vol. vii. Nos. 463, 464, 750-1, 871). A considerable change of doctrine was thus already contemplated, but was referred to a future decision of the archbishop, who, being now the highest ecclesiastical authority recognised in the land, was invested with some of the functions hitherto exercised by the pope. He granted bulls and dispensations, consecrated bishops by his own act, and, greatly to the annoyance of his suffragans, two or three of whom in vain protested, held a general visitation of his province in 1534. 'Of all sorts of men,' he himself writes at this time to the lord chancellor, 'I am daily informed that priests report the worst of me' (*ib.* No. 702; *Works*, ii. 291). He was enthroned at Canterbury 3 Dec. 1534 (*Chronicle of St. Augustine's*, in 'Narratives of the Reformation,' p. 280, says 1533, but it was certainly next year; see *Calendar*, vol. vii. No. 1520). On 10 Feb. in the following year he took the lead in the formal abjuration made by each of the bishops singly of allegiance to

the see of Rome. But though he so readily lent himself to the establishment of the royal supremacy, he certainly did his best to prevent the martyrdom of those who could not conscientiously accept it. When More and Fisher, after their examination at Lambeth, expressed their willingness to swear to the new act of succession, but not to the preamble, he urged strongly that it would be politic to accept their obedience to this extent without pressing them further; and in April 1535, after the Charter House monks were condemned, he suggested to Cromwell that efforts should be made to procure recantations, at least from Webster, prior of Axholme, and Reynold of Sion, rather than that they should be made to suffer the extreme penalty of the law. But in neither application was he successful, and on 3 June 1535 he was one of the lords who went to the Tower to examine Sir Thomas More, though the chief examiner seems to have been Lord-chancellor Audeley. Next day he received royal letters, which were sent to the other bishops also, and followed up by a royal proclamation on the 9th, directing them on every Sunday and high feast throughout the year to preach that the king was supreme head of the church of England. Another duty enjoined upon them was to have the pope's name erased from every service book. How Cranmer fulfilled these injunctions his own letters testify on more than one occasion; and in August following he refers to Dr. Layton, the king's visitor, who heard him preach in his own cathedral, as a witness of his obedience.

Next year, on 2 May, Anne Boleyn was suddenly sent to the Tower, her trial and execution following within less than three weeks. Her old chaplain, the archbishop, received orders on the day of her arrest to come up from the country to Lambeth, where he was to remain till further intimation was made of the king's pleasure. He wrote Henry a letter expressive of some perplexity, but after concluding it he was sent for to the Star-chamber, where the case against Anne was officially declared to him, and he added in a postscript: 'I am exceedingly sorry that such faults can be proved by [i.e. against] the queen.' After her condemnation he visited her in the Tower. The king was determined not only to put Anne to death, but to prove that he had never been married to her. Cranmer procured from her in conversation an avowal of certain circumstances which, though never openly stated in justification of the king's conduct, were considered to affect the validity of her marriage; and just as in 1533 he had pronounced that marriage valid he now on 17 May 1536 pronounced it to

have been null and void from the first; the grounds on which either decision was pronounced being equally withheld from the public.

In the convocation which met in June and July following the sentence against Anne was confirmed, and a body of ten articles touching doctrines and ceremonies—the first formula of faith put forth by the church of England—was agreed to. These articles seem to have been drafted by the king himself and revised by Cranmer. Next year he in like manner revised the corrections which the king proposed to make in the so-called ‘Bishops’ Book,’ properly entitled ‘The Institution of a Christian Man.’ A little before this, in pursuance of a resolution of convocation in 1534, he had taken steps as metropolitan towards the production of an authorised English bible, with the concurrence of his suffragans, all of whom lent their aid in the project except Stokesley, bishop of London. The work, however, was forestalled by the first edition of Coverdale’s translation, already printed abroad in 1535, and dedicated to the king; and ultimately it was superseded in favour of Matthew’s bible, a patchwork of Tyndale’s and Coverdale’s versions published in the summer of 1537, and dedicated, like that of Coverdale, to Henry VIII. On 4 Aug. Cranmer sent a copy of this version to Cromwell to be exhibited to the king, requesting that the sale might be authorised until the bishops could produce a better version, which he thought would not be till a day after doomsday. The work was accordingly licensed, and the archbishop informed Cromwell that he could not have pleased him more by a gift of a thousand pounds.

About this time, pursuant to an act passed in 1534, a number of suffragan bishops were constituted in different parts of England, of whom three were consecrated by the archbishop himself at Lambeth, and three others by his commission. The need for these may have been increased to some extent by the suppression of the smaller monasteries in 1536, as before that time the prior of Dover seems to have acted as a suffragan of Canterbury. But of all the great movements affecting the church Cranmer had least to do with the suppression of the monasteries. In October 1537 Cranmer stood godfather to the infant prince Edward, afterwards Edward VI. In the beginning of May 1538 he examined at Lambeth Friar Forest, who was shortly after burned in Smithfield for heresy and for denying the king’s supremacy. In the summer he commissioned Dr. Curwen to visit the diocese of Hereford, the see being then vacant

by the death of Dr. Foxe. At this time he had disputes with his own cathedral convent of Christ Church, and a troublesome correspondence with a Kentish justice as to the interpretation of the king’s injunctions. He suggested to Cromwell that the monastic visitors should examine the relics of St. Thomas of Canterbury, and particularly the liquid exhibited as the blood of the martyr, which he suspected to be ‘made of some red ochre or such like matter.’ The great feast of St. Thomas had already been abolished two years before with other superfluous holidays by royal proclamation, and the archbishop had given great offence by eating flesh in his own parlour on St. Thomas’s eve in defiance of ancient usage. Commissioners were sent down to Canterbury to destroy the shrine and bear away its costly treasures of gold and jewels.

In August of the same year the archbishop was much interested in a mission of German divines who came to England to negotiate terms of union between the German protestants and the church of England. He was named on the king’s side, and doubtless presided at their conferences with the English bishops, whom he accused in a letter to Cromwell of purposely seeking to make their embassy fruitless. In October a commission was issued to him and some other divines to proceed against Anabaptists, some of whom were presently brought to Smithfield and burnt. In November John Lambert, otherwise called Nicholson, was brought before him for heresy touching the sacrament, but made his appeal to the king, who hearing the case in person caused Cranmer to reply to the arguments of the accused. The archbishop did so, but not apparently to the satisfaction of Bishop Gardiner, who was also present, and who with some other bishops joined in the disputation. Ultimately, the unhappy man was condemned to the flames.

In 1539 was passed by parliament ‘An Act for Abolishing Diversity of Opinions,’ as it was strangely entitled, more commonly known as the Act of the Six Articles. A strong reaction was setting in against innovation in doctrine; and six weighty points of theology were referred by the House of Lords to a committee of bishops presided over by Cromwell as the king’s vicegerent. Cranmer used every effort on the side of freedom, partly, no doubt, from interested motives, as one of the articles touched the marriage of the clergy. But his efforts were fruitless. The king himself entered the house, and his influence immediately silenced the advocates of the new learning. The doctrine of the church was then defined, and penalties of

extraordinary severity were enacted to enforce it. A cruel persecution was threatened; Latimer and Shaxton resigned their bishoprics, and not only lay heretics but the married clergy stood in awe of the new law. Cranmer himself was obliged to dismiss the wife whom since his promotion he had been obliged to keep in seclusion. It was said by contemporaries that he carried her about in a chest perforated with air-holes to let her breathe; and that on one occasion, she and the chest being removed by an unconscious porter, and deposited wrong side up, she was compelled to disclose her situation by a scream.

In December 1539 the archbishop met Anne of Cleves on her progress from the sea-coast and conducted her into Canterbury. On 6 Jan. 1540 he married her to the king, and six months later he became, by virtue of his position, the chief instrument of her divorce, which was accomplished by a sentence of convocation. About the same time he interceded as far as he could to save Cromwell from the block, or rather he wrote apologetically, as in the case of Anne Boleyn. The note of subservience was never absent from anything Cranmer ventured to write, though he doubtless heartily desired to mitigate the king's cruelty. To the bill of attainder against Cromwell he offered no opposition. Next year he was selected by the council as the fittest to convey to the king the information of the infidelity of his fifth wife, Catherine Howard [q. v.] Afterwards by the king's command he visited her in the Tower, and when he found her overwhelmed with grief and terror gave her a delusive hope of mercy, which he had been instructed to hold out to her.

In March 1541 his cathedral of Canterbury underwent a great change, the old monastic foundation being replaced by a dean and chapter. It was then proposed by some of the commissioners to change the grammar school and restrict its privileges to the sons of gentlemen, a scheme which Cranmer opposed with a vigour and eloquence altogether admirable. Before this, in 1540, 'the Great Bible' was ordered to be set up in parish churches, all unauthorised translations having been already forbidden by a proclamation issued in the preceding November. This edition came to be called by Cranmer's name, partly from the avowed favour with which he regarded it, and partly from a preface which he supplied to it; but in 1542 it was greatly objected to in convocation, especially by Bishop Gardiner, who produced a long list of venerable words used in the Vulgate, for which he thought the English substitutes inadequate and commonplace. Cranmer on

this proposed to refer the revision of the translation to the universities, in which he was sure of the king's support; and thereupon all further opposition was withdrawn. The archbishop also presided over the commission of 1540 on the doctrines and ceremonies of the church, one fruit of whose labours appeared three years later in a book published by authority entitled 'The Necessary Doctrine and Erudition of a Christian Man.'

His theology at this time, though not so decidedly protestant as it afterwards became, was more latitudinarian than that of others. He had for some years a commissary in Calais who, though indeed he was obliged to dismiss him on that account, certainly represented his own views in favouring the party opposed to transubstantiation. He was a willing enough agent in carrying out the king's injunctions for the removal of shrines and relics; and he himself was held largely responsible for the abrogation of cherished customs. Three different complaints or conspiracies against him are recorded, in which it was hoped by the opposite party to procure his downfall; but the king was so well aware of his value that they completely failed. 'Ha, my chaplain,' said Henry on one of these occasions, receiving the archbishop into his barge, 'I have news for you. I know now who is the greatest heretic in Kent.' And he pulled out of his sleeve a paper containing a set of articles against the archbishop, signed by a number of his own clergy and prebendaries of his cathedral, and by several justices of the shire. Cranmer desired that the charges might be investigated, and the king said he would have them inquired into by the archbishop himself and such other commissioners as he would name, which was done accordingly, much to the confusion of those who had drawn up the indictment.

In a second case a courtier named Gostwick is said to have been set on by others, but the king on hearing of it ordered the 'varlet,' as he called him, to beg the archbishop's pardon. A third instance is familiar in some of its details to every reader of Shakespeare. The council had obtained leave of the king to examine Cranmer and commit him to the Tower, urging that so long as he was at liberty witnesses would fear to speak the truth. The king unwillingly complied with their request, so far as words went, but to defeat their purpose sent for the archbishop late at night and gave him a ring which, if they insisted on his committal next day, he might show the council in token that the king would have the matter heard before

himself. Next morning he was summoned before the council, but was kept waiting some time outside the council-chamber door. His secretary Morice called Dr. Butts to witness the fact, and Butts informed the king. 'What!' exclaimed Henry, 'standeth he without the council-chamber door? It is well. I shall talk with them by-and-by.' When Cranmer exhibited the ring, and said he appealed to the king, the lords, 'as the manner was, went all unto the king's person both with his token and the cause,' and received a severe rebuke for their treatment of him. 'I would you should well understand,' Henry added, 'that I account my lord of Canterbury as faithful a man towards me as ever was prelate in this realm, and one to whom I am many ways beholden.' After that day no man durst say a word against him so long as Henry lived.

These incidents we know from the relation of Cranmer's own secretary and apologist, Ralph Morice. It was Henry's policy always to pay ostensibly the highest deference to the church while compelling the church to yield to his own inclinations. And when Morice goes on to vindicate his master from a censure afterwards passed upon him that he had given away so many farms and offices during his tenure of the archbishopric that there was little left for his successors, he does so by showing that if Cranmer had not been very conciliatory to his prince the see would have been stripped absolutely bare. Cranmer only yielded to the pressure put upon him by the king and his grasping courtiers; yet he refused long leases, and limited them to twenty-one years, until he found that this only exposed him to still more pressure for reversions, which were shamelessly sold again soon after they were obtained. Cranmer also made some exchanges of land with the crown to the detriment of his see, in palliation of which his secretary truly says: 'Men ought to consider with whom he had to do, specially with such a prince as would not be bridled, nor be againstsaid in any of his requests.'

Henry showed his regard for Cranmer by making him alter his ancestral arms, substituting for three cranes three pelicans, to indicate 'that he ought to be ready to shed his blood for his young ones brought up in the faith of Christ.' But there was no great likelihood of his dying a martyr so long as such a patron lived. Even on high questions of theology he once wrote his opinion with the following note attached: 'This is mine opinion and sentence at this present, which, nevertheless, I do not temerarily define, but refer the judgment thereof wholly unto your majesty' (JENKYNs, ii. 103). In 1542,

when the Scotch prisoners taken at the Solway Moss were sent to London, the Earl of Cassillis was committed to the care of the archbishop, and it has been thought that his conversations with Cranmer were not without fruit in the subsequent history of the Scottish Reformation. In September 1543 the archbishop held a visitation of his diocese in which many of the presentiments show clearly the little progress that had yet been made in the war against superstitions. On 18 Dec. following his palace at Canterbury was accidentally burnt, and his brother-in-law and some other persons perished in the flames. In June 1544 a royal mandate was issued for the general use of prayers in English, and an English litany was published by authority immediately before the king's expedition to Boulogne. A little later in the year Cranmer, by the king's command, translated from the Latin 'certain processions to be used on festival days,' to be set to music (making, however, pretty considerable alterations on the originals), which he submitted to the king's correction. Before the end of the year he also urged upon the king the long-felt necessity for a revision of the ecclesiastical laws in accordance with previous legislation; and next year he was commissioned to take steps to that effect.

Henry VIII died on 28 Jan. 1547. He was attended by Cranmer in his last moments, and the archbishop was named in his will as one of the council to govern during the minority of Edward VI. He was, of course, the first in precedence, but it is not easy to see that in affairs of state he possessed more influence than he had done during Henry's life; and even in matters ecclesiastical he appears still, to a large extent, to have acted under pressure from others. He crowned the young boy king on 20 Feb., but even before that date he took out a new commission to discharge his archiepiscopal functions, acknowledging that all jurisdiction, ecclesiastical and secular, alike emanated from the sovereign. At the coronation he delivered an address to the new king on the nature of his coronation oath, carefully explaining that it was not to be taken in the sense the pope had attached to it, which made the see of Rome the arbiter of his right to rule. But instead of carrying the Reformation further he seems to have aimed at a more conservative policy than during the preceding reign. For he not only suspended, at the death of Henry VIII, a scheme of ritualistic changes which he and others had been preparing for the king's approval, but when urged to new measures of reform he would reply that it was better to undertake

such measures in Henry's days than now, when the king was in his nonage.

It is not surprising, therefore, that he celebrated mass for the repose of Henry's soul according to his will, or even that he did the same office not long afterwards for that of Francis I of France. He also strongly opposed in parliament the act for the suppression of colleges and chantries. But changes soon began to be introduced with his approbation, and, partly at least, at his suggestion, which produced a very considerable revolution. A general visitation of the kingdom was set on foot, in which the visitors were instructed to sell everywhere for use in the churches a new book of homilies and a translation of Erasmus's 'Paraphrase of the New Testament.' Both these books were strongly denounced by the opposite party, especially by Gardiner. In the convocation of 1547 the archbishop obtained a vote in favour of the marriage of the clergy, and though a measure to legalise it was deferred for a time, it was successfully carried through parliament next year; after which his wife returned to him from Germany. Parliament also gave effect to a unanimous decision of convocation in favour of communion in both kinds, a change which necessitated the issue of a royal commission in January 1548 to revise the offices of the church. This commission consisted of six bishops and six other divines, presided over by Cranmer; it held its sittings in Windsor Castle, and produced a new communion book early in March, and ultimately, in November following, the first English prayer-book.

Early in 1548 an order in council abolished the carrying of candles on Candlemas day, ashes on Ash Wednesday, palms on Palm Sunday, and various other ceremonies. In the course of the same year Cranmer held a visitation of his diocese, inquiring particularly whether the destruction of images and other relics of superstition had been fully carried out. Yet it was in this year he published his so-called catechism, entitled 'A Short Instruction into Christian Religion,' which was a translation from the German of a Lutheran treatise too high in some of its doctrines to satisfy ardent reformers. In 1549 various heretics of extremely opposite views were convened before him at Lambeth, some for denying the Trinity, others for denying the human nature of Christ. Most of them recanted and did penance; but a woman named Joan Bocher [q. v.], or Joan of Kent, who belonged to the second category, stood to her opinion and was burned, though in the interval after her condemnation both Cranmer and his former chaplain, Bishop Ridley, reasoned

with her, making earnest efforts to convert her. Another martyr, a Dutch Arian, was brought before him two years later, and in like manner delivered to the flames.

His activity against heretics in 1549 was occasioned by the issue of a new commission, of which he was the head. The first Act of Uniformity was passed in the beginning of the same year, and the new English prayer-book came into use on Whitsunday. But the change, unpopular in most places, produced a serious insurrection in Devonshire and Cornwall. The rebels declared the causes of their rising in a set of fifteen articles, demanding the restoration of images, of the mass in Latin, and, generally speaking, of the old order in the church. To these articles Cranmer drew up an elaborate answer, reproaching the remonstrants for the insolence of their tone, and convicting them by his superior learning of specious inconsistencies. He also preached twice at St. Paul's on the sinfulness of the insurrection. After a time it was suppressed. Meanwhile the protector, Somerset, was tottering to his fall, and it is melancholy to relate that he was betrayed at the last by Cranmer, who had also been instrumental in his brother's (Lord Seymour) execution in the earlier part of the year; for though an ecclesiastic he had signed the death-warrant of that unhappy nobleman, a gross violation of the canon law, of which the best that can be said is that it was doubtless due, not to political hatred, but to simple weakness. Somerset, however, was for the present only removed from the protectorate and restored to liberty. The same timidity of Cranmer's which made him too readily become an instrument of tyranny gave rise to the popular saying, preserved in Shakespeare:—'Do my lord of Canterbury a shrewd turn, and he is your friend for ever.' He was always anxious to conciliate those who liked him least. Even in the exercise of his authority as archbishop his lenity towards opponents was such as sometimes to provoke contempt. A quondam abbot of Tower Hill, who had become vicar of Stepney, being a strong opponent of the Reformation, was brought before him charged with causing the bells to be rung and choristers to sing in the choir, while licensed preachers whom he did not favour were addressing the people in his church. Cranmer contented himself with administering a rebuke, telling the disappointed prosecutor that there was no law to punish him by.

In truth the Reformation was developing itself in a way that must have filled him with anxiety. The reforming and the conservative or romanising party had not been

over-tolerant of each other in the reign of Henry VIII; but now they could hardly be kept within one fold. The latter, indeed, no less than the former, had abjured the pope's jurisdiction and admitted the royal supremacy; but they were slow to recognise acts done by a faction during the king's minority as constitutional either in church or state. Their scruples were, however, overborne, and Cranmer's authority was used to silence their protests. He was head of the commission which examined and deprived Bishop Bonner in 1549, and of that which did the like to Bishop Gardiner in 1550-1; but Bishops Heath and Day were deprived in 1551 without his intervention, and Bishop Tunstall in 1552, by a commission consisting purely of laymen, after Cranmer had vigorously opposed a bill for his deprivation in parliament.

Cranmer, however, invited a number of illustrious foreign protestants to settle in England and give their advice to the king's council, among whom were Peter Martyr, Ochino, Bucer, Alasco the Pole, and a number of others. He sought also to promote a union of reformed churches with a common standard of doctrine, and made overtures particularly to the divines of Zurich and to Melancthon in Germany. His efforts in this were fruitless. He was led, however, to write a book upon the sacrament, distinctly repudiating the doctrines of transubstantiation and the real presence, to which Gardiner, though imprisoned in the Tower, found means to write an answer and get it published in France, and Cranmer was driven to defend himself by a more elaborate treatise, in reply alike to Gardiner and to Dr. Richard Smith, who had been imprisoned after a scholastic disputation at Oxford with Peter Martyr on the same subject, and had afterwards escaped abroad. Further, owing to the criticisms of foreign protestants, both in England and elsewhere, on the new prayer-book, Cranmer set about revising it along with Goodrich, bishop of Ely, and some others; and, having been appointed the head of a parliamentary commission for the revision of the canon law, he drew up an elaborate scheme for that purpose, in which all the old machinery of the ecclesiastical courts was to be placed at the command of reformers in point of doctrine.

This scheme, however, was never authorised. The council of Edward were bent on carrying out the reformation in their own way by acts of parliament, and they had met with one serious difficulty already. The Princess Mary had persistently refused to adopt the new liturgy, and her brother desired the

advice of Cranmer and Bishops Ridley and Ponet whether he ought to tolerate her disobedience. Their answer was that 'to give license to sin was sin, but to suffer and wink at it for a time might be borne.' Yet the emperor's ambassador was urgent that she should have a license by letters patent to have mass in her own chapel, and when it was refused the council found it necessary to redouble their precautions against a scheme which was certainly entertained for carrying her abroad. Elsewhere, however, no resistance was to be expected. In 1552 the revised prayer-book was authorised by a new Act of Uniformity, and to be present at any other service was visited with six months' imprisonment, even for the first offence. An interval of more than six months, however, was allowed before it came into operation, during which period such strong objections were raised by extreme protestants to the practice of kneeling at communion that the printing of the work, though already authorised by parliament, was suspended until the question was referred to Cranmer, and at length the celebrated 'black rubric' was inserted by authority of the council.

The execution of the Duke of Somerset in January 1552 is believed to have affected Cranmer deeply. He could not but feel that his rival Northumberland was a far more dangerous man. A commission was issued in April to seize to the king's use throughout the kingdom all such remaining church plate as the new ritual had made superfluous, and to inquire how far it had been embezzled. Cranmer was one of the commissioners in Kent, but he was slow to act on his commission, and even seems to have made some kind of protest against it, which was probably the reason why, as Cecil at this time informed him, he and his order were accused of being both covetous and inhospitable. It was a charge that had been insinuated against himself by Sir Thomas Seymour in the days of Henry VIII, and retracted by the accuser himself on the plainest evidence; and Cranmer had no difficulty in answering it now. Another commission came to him about the same time to inquire as to a new sect that had sprung up in his diocese named the Davidians, or Family of Love. This inquiry he seems to have conducted with characteristic moderation. His health at this time was less robust than usual, for he had two illnesses in the summer of 1552.

Towards the close of the year the forty-two articles of religion (afterwards reduced to the well-known thirty-nine), a compendium which he had prepared and submitted to the council, received some final corrections

from his pen, and he requested that the bishops might be empowered to cause the clergy generally to subscribe them. It appears, however, that he had already framed these articles some years before, and had required by his own authority as archbishop the subscriptions of all the preachers whom he licensed. Nor did they ever, as Cranmer himself confessed, receive the sanction of convocation, though published in 1553 by the king's command, with a statement to that effect on the very title-page to which the archbishop objected as untrue. The falsehood, it seems, was justified by the council because the book 'was set forth in the time of the convocation,' a pretext which, lame as it was, was as little true as the statement it was advanced to justify.

When Edward was dying in 1553 Cranmer was, much against his will, dragged into Northumberland's audacious plot touching the succession. The signature of every one of the council was required to the king's will, and Cranmer at length reluctantly added his—the last in time although it stood first in place. There can be no doubt as to the truth of his statement afterwards made to Queen Mary in extenuation of what he had done. He had desired to have spoken with the king alone to have made him alter his purpose, but he was not permitted. Then the king himself asked him to set his hand to the will, saying he hoped he would not be more refractory than the rest of the council. The judges, he was told, had advised the king that he had power to will away the crown, and indeed only one of them had refused to sign the document. So Cranmer too complied, and as he informed Queen Mary, having been thus induced to sign, he did it 'unfeignedly and without dissimulation.'

He was thus committed to the cause of Lady Jane Grey, which he no doubt upheld 'without dissimulation' as long as it was tenable. But on 19 July her nine days' reign was over, and on the 20th Cranmer signed along with the rest of the council the order to Northumberland to disband his forces. On 7 Aug. he officiated at a communion service instead of a mass at the interment of Edward VI at Westminster. But the authority of the new prayer-book and of much else that had been done in the preceding reign was now called in question. A commission was issued to inquire into the validity of Cranmer's own acts in depriving certain bishops and causing others to be appointed in their places, and he was ordered to appear in consistory at St. Paul's and bring with him an inventory of his goods. This he accordingly did on 27 Aug. About the same

time Dr. Thornden, suffragan bishop of Dover, ventured without his leave as archbishop to restore the mass in Canterbury Cathedral, and he straightway drew up a declaration that it was not done by his authority. In this manifesto he also contradicted a rumour that he was willing to say mass before the queen, and declared his readiness not only to defend the communion book of Edward VI as agreeable to Christ's institution, but to show that the mass contained 'many horrible blasphemies.' It was a strongly worded document, which he might probably have toned down, for he himself said that he would have enlarged it and got it set on church doors with his archiepiscopal seal attached; but having allowed his friend Bishop Scory to take a copy, the latter read it publicly in Cheapside on 5 Sept. The consequence was that he was called before the council on the 8th for disseminating seditious bills, and was thereupon committed to the Tower.

On 13 Nov. he was taken to the Guildhall and put on his trial for treason, along with Lord Guildford Dudley. He was charged with having caused Lady Jane Grey to be proclaimed on 10 July and with having armed about twenty of his dependents in her cause, whom he sent to Cambridge in aid of Northumberland on the 16th and 17th. He pleaded not guilty, but afterwards withdrew the plea and confessed the indictment. The usual sentence for treason was pronounced upon him, and execution was ordered to be at Tyburn. His life was, however, spared by the clemency of the queen; but he was included in the act of attainder passed in parliament against the Earl of Northumberland (Statute 1 Mary, c. 19), and, his dignity being forfeited, he was afterwards spoken of as 'the late Archbishop of Canterbury.'

He remained in the Tower till 8 March following (1554), when the lieutenant received a warrant 'to deliver to Sir John Williams the bodies of the late Archbishop of Canterbury, Dr. Ridley, and Mr. Latimer, to be by him conveyed to Oxford.' There they were to be called upon to justify their heresies, if they could, in a theological disputation. The convocation which had met at St. Paul's, under Bishop Bonner's presidency, had been discussing the subject of the English prayer-book and the articles, both of which they declared to be heretical. The root of the evil was found in wrong opinions as to the mass, and the true doctrine of the Romanists was set forth in three articles affirmed by a large majority in the lower house with only five or six dissentients. But one of these, Philpot, archdeacon of Worcester, demanded a scholastic disputation upon

the subject, in which Cranmer and others should be allowed to take part. This could not be reasonably refused; and Cranmer, Ridley, and Latimer were taken from their prison in the Tower and lodged in Bocardo, the common gaol at Oxford, till the disputation commenced. On 14 April they were called before a great assembly of divines, from Cambridge as well as from Oxford, which met in St. Mary's Church, presided over by Dr. Weston, prolocutor of the convocation. The three articles agreed on in convocation were proposed to them, and they refused to subscribe. Monday following, the 16th, was appointed to Cranmer to declare his reasons, Tuesday the 17th to Ridley, and Wednesday the 18th to Latimer. Of course there could be little doubt of the result. Dr. Chedsey was Cranmer's chief opponent, and after the discussion had lasted from eight in the morning till nearly two in the afternoon there was a cry of 'Vicit veritas!' The arguments were then handed in to the registrar, the doctors went to dinner, and Cranmer was conveyed back by the mayor to Bocardo. After his two fellow-prisoners had been heard and answered in the same style, and a formal condemnation of all three had been pronounced on the Friday, he wrote on the 23rd a brief account of the discussion to the council, complaining of the unfairness with which it had been conducted, and requesting them to obtain for him the queen's pardon.

It is clear that he had fought his argumentative battle with great calmness, moderation, and ability. Nor were his opponents, perhaps, altogether satisfied with the result; for though they had declared him vanquished upon the Monday, they allowed him to discuss the same question again on the Thursday following with John Harpsfield, who was to dispute for his degree of D.D.; and at the close of that day's controversy not only did Dr. Weston commend his gentleness and modesty in argument, but all the doctors present took off their caps in compliment to him. He and his two fellow-captives were, however, kept in prison for nearly a year and a half longer, during which time Mary married Philip of Spain, Pole arrived as legate from Rome, and a beginning was already made of those cruel martyrdoms which have cast so deep a stain on Mary's government. The council seem to have been unable for a long time to determine on further proceedings against Cranmer and his two friends, till at length it was determined to give them a formal trial for heresy. As yet they had only been condemned in a scholastic disputation, but now Pole as legate issued a com-

mission to examine and absolve, or degrade and deliver to the secular arm, the two prisoners, Ridley and Latimer. As to Cranmer, who had filled the office of primate, a different course was adopted. He first received on 7 Sept. 1555 a citation to appear at Rome within eighty days in answer to such matters as should be objected to him by the king and queen. This, however, was mere matter of form, and it was notified to him that, at the king and queen's request, the pope had issued a commission for his trial to Cardinal Dupuy (or de Puteo), who had delegated his functions to Brookes, bishop of Gloucester.

Bishop Brookes accordingly opened his commission in St. Mary's Church on 12 Sept. Cranmer refused to recognise his authority, saying he had once sworn never again to consent to papal jurisdiction; and he made a rather lame answer when reminded that he had also sworn obedience to the church of Rome, taking refuge in the protest that he made before doing so, and the advice of learned men whom he had consulted. Sixteen articles touching his past career were then objected to him, most of which he admitted to be true in fact, though he took exception to the colouring. Eight witnesses who had in past times favoured the Reformation were brought in to confirm the charges, and when asked what he had to say to their testimony, he said he objected to every one of them as perjured, inasmuch as they had, like himself, abjured the pope whom they now defended. No judgment was delivered, but a report of the proceedings was forwarded to Rome, while Cranmer, besides making some complaints to the queen's proctor, wrote to the queen herself, expressing his regret that his own natural sovereigns had cited him before a foreign tribunal. He had been sworn, he said, in Henry VIII's days, never to admit the pope's jurisdiction in England, and he could not without perjury have acknowledged the bishop of Gloucester as his judge. He urged the queen to consider that papal laws were incompatible with the laws of the realm, and adduced arguments against the doctrine and practice of the church of Rome on the subject of the eucharist. An answer to this letter was written by Cardinal Pole by the queen's command.

Cranmer remained in prison while his friends, Ridley and Latimer, were conveyed outside to their place of martyrdom on 16 Oct. He witnessed their execution from a tower on the top of his prison, and complained after to his gaoler of the cruelty of Ridley's treatment, whose sufferings were protracted by a piece of mismanagement. He was al-

lowed to survive them by five months, during which time earnest efforts were made by the Spanish friar Soto, and others, for his conversion. Meanwhile, the eighty days allowed for his appearance at Rome having expired, the case was heard in consistory where the report of the proceedings in England was examined, and counsel on both sides were heard, though the accused had instructed no one to defend him. Judgment was pronounced against him, and on 11 Dec. the pope appointed, or, as it is called, 'provided,' Cardinal Pole to the archbishopric of Canterbury. On the 14th he addressed a brief executorial to the king and queen, notifying that he had condemned Cranmer for heresy, and deprived him of his archbishopric. Much has been said of an apparent injustice in the process, because this brief in the preamble declares the late archbishop contumacious for non-appearance at Rome when he was a prisoner at Oxford; and to heighten the impression, Foxe tells us that he expressed his willingness to go and defend himself at Rome if the queen would let him. But the statement is scarcely consistent with the position he had already taken up in declining papal jurisdiction altogether. In fact, the preamble of the brief accuses him of contumacy first towards the papal sub-delegate, Bishop Brookes, secondly towards the delegate, Cardinal Dupuy, and lastly towards the pope himself, for not appearing in consistory before the final decision. Cranmer had taken up his position advisedly not to recognise papal authority at all, and if he had since relented he might yet have found means to engage a proctor at Rome, even if the queen did not think fit to let him go thither in person, as she probably would have done if he had expressed any willingness to submit to the Roman pontiff.

A papal commission next came to Bonner, bishop of London, and Thirlby, bishop of Ely, for his degradation. It was a painful duty to the latter, to whom Cranmer had been an early friend and patron. The two, however, sat together for the purpose in Christ Church on 14 Feb. 1556, when Cranmer was brought before them. At the recitation of their commission, in which it was declared that he had had an impartial trial at Rome, he exclaimed with rather unbecoming vehemence, if Foxe has reported him truly, 'O Lord, what lies be these, that I, being continually in prison, and never could be suffered to have counsel or advocate at home, should produce witness and appoint my counsel at Rome! God must needs punish this open and shameless lying.' After the commission was read he was taken outside the church, where the

process of his degradation was to be performed. But first he was carefully clothed in the special vestments of a sub-deacon, a deacon, a priest, a bishop, and an archbishop, one on the top of the other, but all of canvas, with a mitre and pall of the same material, and a crosier was put in his hand. Bonner then declared the causes of his degradation, the condemned man sometimes interrupting him with vain retorts and explanations. The crosier was then taken out of his hands by force, for he refused to relinquish it, and he drew from his sleeve a lengthy document and called on the bystanders to witness that he appealed from the pope to the next general council. 'My lord,' said Thirlby, 'our commission is to proceed against you, *omni appellatione remotâ*, and therefore we cannot admit it.' Cranmer replied that this was unjust, as the cause was really between him and the pope; and Thirlby received it with the remark, 'Well, if it may be admitted it shall.'

Thirlby was moved to tears, and, addressing Cranmer, offered to be a suitor for his pardon. Cranmer desired him to be of good cheer, and the work proceeded. The late archbishop was stripped successively of the vestments of an archbishop, bishop, priest, deacon, and sub-deacon, with appropriate ceremonies and words, after which he was further degraded from the minor orders of acolyte, exorcist, reader, and doorkeeper. Lastly a barber cut his hair close about his head, and Bishop Bonner scraped the tips of his fingers where he had been anointed. His gown was then taken off, and that of a poor yeoman bedel was put upon him in its place, with a townsman's cap on his head, in which guise he was delivered over to the secular power, and conveyed again to prison.

As a last protest against these proceedings, while they were divesting him of his pall, he had said to the officiating bishops, 'Which of you hath a pall to take away my pall?' The answer, however, was plain that, although as bishops they were his inferiors, they were acting by the pope's authority; and Cranmer seems to have made no further opposition. He now resigned himself to his altered position. He had been for some time strongly urged to recant by divines who conversed with him in prison, especially by the Spanish friar, John de Villa Garcia, with whom he had held long arguments on the primacy of St. Peter, the authority of general councils, and so forth; and apparently even before his degradation he had made two submissions. First he had signed a declaration that, as the king and queen had admitted the pope's authority within the realm, he was

content to submit to their laws. This, however, not being considered satisfactory, he, a few days later, made a second submission, in which he put the church and the pope before the king and queen. After his degradation he signed a third document, promising entire obedience to the king's and queen's laws, both as to the pope's supremacy and other matters, and referring the book which he had written on the sacrament to the judgment of the next general council. But this being objected to, he signed yet another profession distinctly dated 16 Feb., declaring unreservedly his belief in the teaching of the catholic church on the sacraments as in other things. There seems to be no foundation for the statement that he was lured to any of these submissions by a promise of pardon. Shortly after the fourth was made a writ was issued for his execution on 24 Feb., and it was announced to him that he should die upon 7 March. He was only urged for the sake of his soul to make as ample a profession as possible, and after consulting his spiritual advisers he signed a fifth document, which was attested by their signatures as well as his own, repudiating the doctrines of Luther and Zuinglius, acknowledging purgatory, and urging all heretics to return to the unity of the church. He at the same time wrote to Cardinal Pole begging him to procure for him a few days' respite from execution that he might give the world a yet more convincing proof of his repentance. This respite seems to have been allowed, and on 18 March he made a sixth and final submission, full of self-reproach for his past career, in which he compared himself to the penitent thief crucified along with our Lord.

Protestants and Roman catholics alike have censured these successive recantations as acts of insincerity prompted by the hope that they would buy his pardon. They may, however, have proceeded from real perplexity of mind. Royal supremacy over the church had been the fundamental doctrine with Cranmer hitherto, but if royalty chose again to acknowledge the pope's authority, what became of the very basis of the Reformation? Cranmer possibly might have reconciled himself to the new state of things as easily as Thirlby had he not written against transubstantiation, a doctrine which he clearly disbelieved even in the days of Henry VIII, when it was still reputed orthodox. It was on this subject that he was most persistently pressed to recant, and it was on this subject that, while submitting to the pope in other things, he would fain have appealed to a general council. The appeal, however, was hopeless, considering that the matter had

been already settled at Trent five years before, and it was clear that with papal authority he must admit papal doctrine. He affected to be convinced by arguments that he could not very well answer (it is not easy to answer arguments in prison, with fire and faggots in the background), and he seemed a hopeful penitent. Nor would it have been impossible, perhaps, to extend to such a penitent the royal pardon, but that the flagrant character of his offences seemed to the council a reason for proceeding to the utmost extremity. For it was certainly owing to the abuse of his archiepiscopal functions that the queen had been actually declared a bastard, and all but cut off from the succession.

On 20 March, two days after his last submission, he was visited in prison by Dr. Cole, the provost of Eton, who was anxious to know if he still remained firm in the faith he had so lately professed. Next day he was to die. In the morning Friar John de Villa Garcia called upon him in prison, and Cranmer, at his request, copied and signed yet a seventh form of recantation, of which he was to take one copy with him and read it at the stake. It was intended that, just before his execution, Dr. Cole should have preached at the stake, but as the morning was wet, the prisoner was conducted into St. Mary's Church, and the sermon delivered there. He was placed on a platform opposite the pulpit, where every one could see him. There he knelt and prayed fervently, before and after the sermon; he was seen to weep, and moved his audience to tears. He was then asked to address the people, according to the general usage, and it was expected that he would read his final recantation. In this he was to declare his belief in every article of the catholic faith, and afterwards to confess that what most troubled his conscience was the publication of books and writings against the truth of God's word, and these he was to specify as the books he had written against the sacrament of the altar since the death of Henry VIII. He turned to the people, and besought first that they would pray for him; then poured out a fervid prayer himself, confessing himself 'a wretched caitiff and miserable sinner;' then repeated the Lord's Prayer and declared that he believed every article of the catholic faith, just as it was expected he would say. But at this point the discourse began to vary from the programme. 'And now I come,' he said, 'to the great thing which so much troubleth my conscience, more than anything that ever I did or said in my whole life, and that is the setting abroad of writings contrary to the truth, which now here I renounce and

refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for, may I come to the fire, it shall be first burned.'

The bystanders were astonished. Some in vain appealed to him to remember his recantation, and after answering their remonstrances he himself ran to the place of execution, so fast that few could keep up with him. The Spanish friars still plied him with exhortations, but to no purpose. He was chained to the stake, the wood was kindled, and when the fire began to burn near him, he put his right hand into the flame, crying out: 'This hand hath offended.' Very soon afterwards he was dead. His courage and patience in the torment filled with admiration the witnesses of his sufferings—even those who considered that he had died for a bad cause, of whom one, only known to us as 'J. A.,' has left an account of the scene in a letter to a friend.

Of Cranmer's personal appearance Foxe writes that he was 'of stature mean, of complexion pure and somewhat sanguine, having no hair upon his head at the time of his death' (was not this owing to the barber cutting it off?), 'but a long beard, white and thick. He was of the age of sixty-five' (Foxe should have said sixty-seven) 'when he was burnt; and yet, being a man sore broken in studies, all his time never used any spectacles.' Portraits of him exist at Cambridge and at Lambeth. It is curious that in his last hours we hear little of his wife or family. He left, we know, a son Thomas, and a daughter Margaret, who were restored in blood by act of parliament in 1563. He had an elder brother John, who inherited his father's estates, and a younger, Edmund, whom he had made archdeacon of Canterbury soon after his appointment as primate, but who had been deprived by Mary as a married clergyman.

His principal writings are: 1. A book on Henry VIII's divorce, against marriage with a brother's widow. 2. Preface to the Bible, 1540. 3. 'A Short Instruction into Christian Religion,' commonly called his 'Catechism,' translated from the Latin of Justus Jonas, 1541. 4. Preface to the Book of Common Prayer, 1549. 5. 'Answer to the Devonshire Rebels,' and a sermon on Rebellion. 6. 'Reformatio Legum Ecclesiasticarum' (compiled

about 1550, first edited 1571). 7. 'A Defence of the True and Catholic Doctrine of the Sacrament,' 1550. 8. 'An Answer . . . unto a crafty and sophistical cavillation devised by Stephen Gardiner,' i.e. to Gardiner's reply to the preceding treatise. 9. 'A Confutation of Unwritten Verities,' in answer to a treatise of Dr. Richard Smith maintaining that there were truths necessary to be believed which were not expressed in scripture. He is credited also by Burnet with a speech supposed to have been delivered in the House of Lords about 1534; but an examination of the original manuscript shows that it is not a speech, but a treatise addressed to some single lord, and even the authorship might perhaps be questioned (see *Calendar*, Henry VIII, vol. vii. No. 691).

[Nichols's *Narratives of the Reformation* (Camden Soc.); Foxe's *Acts and Monuments*; Burnet's *Hist. of the Reformation*; Strype's *Memorials of Archbp. Cranmer* (with appendix of documents); Strype's *Ecclesiastical Memorials*, iii. 392–400; Wilkins's *Concilia*, iii. 826–8, 857–858, 862, 868; *Calendar*, Henry VIII, vols. iv., &c.; Tytler's *Edward VI and Mary*; works edited by Cox, Granger, and Jenkyns; Grey Friars' *Chronicle*; Machyn's *Diary*; Wriothesley's *Chronicle*; *Chronicle of Queen Jane*; *Archæologia*, xviii. 175–7; Bishop Cranmer's *Recantacyons*, privately printed by the late Lord Houghton; Baga de Secretis in Report iv. of the Dep.-Keeper of Public Records, App. ii. 237–8; Cooper's *Athenæ Cantabrigienses*, i. 145, 547; modern lives by Sargant, Le Bas, Todd, and Dean Hook (in *Lives of the Archbishops*).] J. G.

CRANSTOUN, DAVID (Æ. 1509–1526), Scotch professor in Paris, was educated at the college of Montacute, Paris, among the poor scholars under John Major. He subsequently became regent and professor of belles-lettres in the college, and by his will, made in 1512, left to it the whole of his property, which amounted to 450 livres. He became bachelor of theology in 1519, and afterwards doctor. Along with Gavin Douglas he made the 'Tabula' for John Major's 'Commentarius in quartum Sententiarum,' which was published at Paris in 1509 and again in 1516. He is said to have written 'Orationes,' 'Votum ad D. Kentigernum,' and 'Epistolæ.' He also edited Martin's 'Questiones Morales,' Paris, 1510, another ed. 1511, and wrote additions to the 'Moralia' of Almain, Paris, 1526, and to the 'Parva Logicalia' of Ramirez de Villascusa, Paris, 1520. Of these three works there are copies in the library of the British Museum, but the last is imperfect.

[Tanner's *Bibl. Brit.*; *Brit. Mus. Cat.*; Mackenzie's *Scottish Writers*; Dempster's *Hist. Eccles. Gent. Scot.*; Jacques du Brueil's *Théâtre des*

Antiquités de Paris, 1612, ii. 679 ; Francisque Michel's *Les Ecosais en France*, i. 324-5.]

T. F. H.

CRANSTOUN, GEORGE, LORD COREHOUSE (*d.* 1850), Scottish judge, was the second son of the Hon. George Cranstoun of Longwarton, seventh son of the fifth Lord Cranstoun, and Maria, daughter of Thomas Brisbane of Brisbane, Ayrshire. He was originally intended for the military profession, but, preferring that of law, passed advocate at the Scottish bar 2 Feb. 1793, was appointed a depute-advocate in 1805, and sheriff-depute of the county of Sutherland 1806. He was chosen dean of the Faculty of Advocates 15 Nov. 1823, and was raised to the bench on the death of Lord Hermand in 1826, under the title of Lord Corehouse, from his beautiful residence near the fall of Corra Linn on the Clyde. In January 1839, while apparently in perfect health, he was suddenly struck with paralysis, which compelled him to retire for the remainder of his life from his official duties. Lord Cockburn, while taking exception to the narrow and old-fashioned legal prejudices of Corehouse and his somewhat pompous method of legal exposition, characterises him as 'more of a legal oracle' than any man of his time. 'His abstinence,' he states, 'from all vulgar contention, all political discussion, and all public turmoils, in the midst of which he sat like a pale image, silent and still, trembling in ambitious fastidiousness, kept up the popular delusion of his mysteriousness and abstraction to the very last' (*Memorials*, i. 221). He possessed strong literary tastes, the gratification of which was the chief enjoyment of his leisure, both during the period of his engrossment with legal duties, and after his enforced retirement from the bench. His accomplishments as a Greek scholar secured him the warm friendship of Lord Monboddo, who used to declare that he was the 'only scholar in all Scotland.' While attending the civil law class in 1788 Cranstoun made the acquaintance of Sir Walter Scott, and the intimacy continued through life (Lockhart, *Life of Scott*, ed. 1842, p. 40). Scott read the opening stanzas of the 'Lay of the Last Minstrel' to Erskine and Cranstoun, whose apparently cold reception of it greatly discouraged him, until, finding a few days afterwards that some of the stanzas had 'haunted their memory, he was encouraged to resume the undertaking' (*ib.* 100). While practising at the bar Cranstoun wrote a clever *jeu d'esprit*, entitled 'The Diamond Beetle Case,' in which he caricatured the manner and style of several of the judges in delivering their opinions. He died 26 June 1850. His second sister, Jane Anne, afterwards Countess of

Purgstall, was a correspondent of Sir Walter Scott, and his youngest, Helen D'Arcy, authoress of 'The Tears I shed must ever fall,' and wife of Professor Dugald Stewart. •

[Kay's Original Portraits, ii. 438 ; Gent. Mag. new ser. xxxiv. 328 ; Cockburn's *Life of Lord Jeffrey* ; *ib.* *Memorials*.]

T. F. H.

CRANSTOUN, HELEN D'ARCY (1765-1838), song writer. [See STEWART.]

CRANSTOUN, JAMES, eighth LORD CRANSTOUN (1755-1796), naval officer, baptised at Crailing, Roxburghshire, 26 June 1755, entered the royal navy. He received a lieutenant's commission on 19 Oct. 1776. In command of the *Belliqueux* frigate of 64 guns he took part in the action fought by Sir Samuel Hood with the *Comte de Grasse* in Basseterre road off St. Christopher's on 25 and 26 Jan. 1782, and was promoted to a captaincy on the 31st. He commanded Rodney's flagship, the *Formidable*, in the celebrated action of 12 April 1782, which resulted in the total destruction of the French West India squadron. He was mentioned by Rodney in the despatches and honoured with the carriage of them to England. He commanded the *Bellerophon*, one of Vice-admiral Cornwallis's squadron of five ships of the line, which on 17 June 1795, off Point Penmarch on the west coast of Brittany, repulsed an attack by a French squadron consisting of thirteen ships of the line, fourteen frigates, two brigs, and a cutter, for which on 10 Nov. the vice-admiral and his subordinates received the thanks of parliament. Cranstoun's 'activity and zeal' were commended by the vice-admiral in his despatch. In 1796 he was appointed governor of Grenada and vice-admiral of the island, but died before entering upon his new duties on 22 Sept. at Bishop's Waltham, Hampshire, in the forty-second year of his age. His death was caused by drinking cider which had been kept in a vessel lined with lead. He was buried in the garrison church at Portsmouth. Cranstoun married, on 19 Aug. 1792, Elizabeth, youngest daughter of Lieutenant-colonel Lewis Charles Montolieu. His widow died at Bath on 27 Aug. 1797, in her twenty-seventh year, of a decline occasioned by her bereavement.

[Douglas's *Peerage of Scotland*, i. 369 ; Gent. Mag. 1782 p. 254, 1792 p. 960, 1796 pp. 798, 877, 1797 p. 803 ; Ann. Reg. 1796, pp. 80-1 ; Commons' Journals, li. 50.]

J. M. R.

CRANSTOUN, WILLIAM HENRY (1714-1752), fifth son of William, fifth lord Cranstoun, and his wife, Lady Jane Ker, eldest daughter of William, second marquis of Lothian, was born in 1714. While a cap-

tain in the army he married privately at Edinburgh, on 22 May 1745, Anne, daughter of David Murray of Leith. In 1746 he disowned the marriage, but the lady insisted on its lawfulness, and the commissaries, on 1 March 1748, granted a decree in her favour, with an annuity of 40*l.* sterling for herself and 10*l.* for her daughter so long as she should be alimanted by her mother. The cause of Cranstoun's conduct was that he had fallen in love with Miss Mary Blandy [q. v.], the daughter of an attorney of Henley-on-Thames. Mr. Blandy objected to Cranstoun paying his addresses to her on the ground that he was already married, and resenting his interference Miss Blandy poisoned her father on 14 Aug. 1751. She afterwards alleged that the powder she administered had been sent to her by Cranstoun from Scotland as a love-potion; but apart from her statement there was nothing to connect him with the murder. He died on 9 Dec. 1752.

[Life of W. H. Cranstoun, 1753; Douglas's Scotch Peerage (Wood), i. 368; Anderson's Scottish Nation; the authorities referred to in the notice of Mary Blandy, v. 202.] T. F. H.

CRANWELL, JOHN (d. 1793), poet, graduated B.A. at Sidney College, Cambridge, in 1747, and M.A. in 1751. Having taken orders he was elected to a fellowship by his college, and received the living of Abbott's Ripton, Huntingdonshire, which he held for twenty-six years. He died on 17 April 1793. Cranwell translated two Latin poems in the heroic couplet, viz. (1) Isaac Hawkins Brown's 'Immortality of the Soul,' 1765, 8vo; (2) Vida's 'Christiad,' 1768, 8vo.

[Europ. Mag. (1793), p. 399; Brit. Mus. Cat.] J. M. R.

CRANWORTH, LORD. [See ROLFE, ROBERT MONSEY, 1790-1868.]

CRASHAW, RICHARD (1613?-1649), poet, only child of William Crashaw, B.D. [q. v.], by his first wife, was born in London about 1613, and was baptised by James Ussher, afterwards primate of Ireland. His mother, whose name is not known, died in the poet's infancy, but his father's second wife, who died in 1620, when Richard was only seven years old, received the praise of Ussher, who preached her funeral sermon, for 'her singular motherly affection to the child of her predecessor.' Crashaw was educated at the Charterhouse, on the nomination of Sir Henry Yelverton and Sir Randolph Crewe, and inscribed two early Latin poems to Robert Brooke, a master there, to whom he acknowledged all manner of obligations. He lost his father, a sturdy puritan, in 1626.

On 6 July 1631 he was admitted to Pembroke Hall, Cambridge, although he did not matriculate (as a pensioner) till 26 March of the following year. He cultivated at the university a special aptitude for languages, and became proficient in five 'besides his mother-tongue, viz. Hebrew, Greek, Latin, Italian, and Spanish.' He was fond of music and drawing, and his religious fervour was always marked. In St. Mary's Church he spent many hours daily, composing his religious poems, and there, 'like a primitive saint, offered more prayers in the night than others usually offer in the day.' The death of a young friend, William Herries or Harris, of Pembroke Hall, in 1631 deeply affected Crashaw, who wrote many poems to his memory. Another friend, James Stanninow, fellow of Queens' College, who died early in 1635, is also commemorated in his verse. His tutors at Pembroke proved congenial to him. John Tournay, one of the fellows, he describes in a Latin poem as an ideal guardian, and the master of the college, Benjamin Laney, also received from him the highest praises. In 1634 Crashaw proceeded B.A., and in the same year published anonymously at the university press his first volume (wholly in Latin), entitled 'Epigrammatum Sacrorum Liber,' and dedicated it to Laney. Earlier Latin elegiacs of comparatively small interest had been contributed to the university collections on the king's recovery from small-pox in 1632; on the king's return from Scotland and on the birth of James, duke of York, both in 1633. But the epigrams (185 in all), published when the author was barely twenty-one, denote marvellous capacity. They include the famous verses (No. xcvi.) on the miraculous conversion of the water into wine at Cana (John ii. 1-11), whose concluding line ('*Nympha pudica Deum vidit et erubuit*') is perhaps better known in Aaron Hill's translation than in the original. The conceits are often very whimsical, but there are many signs of fine classical taste, and very few of immaturity. In 1636 Crashaw migrated to Peterhouse. He was elected a fellow there in 1637, and proceeded M.A. in 1638. Joseph Beaumont the poet [q. v.] was his contemporary at Peterhouse, and they discussed together their poetical projects. Crashaw's piety increased, and he contemplated taking Anglican orders, but the growth of puritanism, which revolted him, and his intimacy with friends who inclined to Roman catholicism, led to the abandonment of the design. Robert Shelford, also of Peterhouse, a beneficed clergyman of Kingsfield in Suffolk, who protested against the identification of the pope with antichrist, had great influence with

and in a poem prefixed to Shelford's 'Five Pious and Learned Discourses' (1635) Crashaw denounces those who dissociate art from religious worship, or attack the papacy as 'a point of faith.' The career of the Spanish saint Teresa, 'foundresse of the reformation of the discalced Carmelites, both men and women,' who died 14 Oct. 1582 and was canonised 12 March 1622, attracted him and confirmed in him Roman catholic tendencies. But probably more responsible for the development of his religious temper was his intimacy with Nicholas Ferrar, whose community at Little Gidding, called 'the Protestant Nunnery,' Crashaw often visited before Ferrar's death in 1637. In 1641 Wood states that Crashaw was incorporated at Oxford, but in what degree he does not state. Wood's authority is not the university register, but 'the private observations of a certain master of arts that was this year living in the university.' While his religious convictions were still unsettled, the civil war broke out; the chapel at Peterhouse, whose beauty inspired many poems, was sacked 21 Dec. 1643, and the parliamentary commissioners insisted on all the fellows taking the solemn league and covenant. Crashaw, with five other friends at Peterhouse, declined the oath and was expelled. One of them was Beaumont, who retired to Hadleigh to write his poem 'Psyche,' and regretted that Crashaw was not with him to revise it. Crashaw meanwhile spent a short time in Oxford and London, and then made his way to Paris. Abraham Cowley, who was in Paris at the time as secretary to Lord Jermyn, had made Crashaw's acquaintance some ten years before, and he discovered Crashaw in Paris in 1646 in great distress. There can be no doubt that the poet had then formally entered the Roman catholic church. He had just addressed letters in verse to his patroness, Susan Feilding, countess of Denbigh, sister of the great Duke of Buckingham, urging her to take a like step. Cowley introduced Crashaw to Queen Henrietta Maria, then in Paris, whom Crashaw had already addressed in complimentary poems published in university collections. She readily gave him introductions to Cardinal Palotta and other persons of influence at Rome, and according to Prynne a purse was made up for him by her and other ladies. To Italy Crashaw went in 1648 or 1649. The

inal received him kindly, but gave him no higher office than that of attendant. John Bargrave [q. v.], writing some years later, says that about 1649, when he first went to Rome, 'there were there four revolvers to the Roman church that had been fellows of Peterhouse with myself. The name of

one of them was Mr. R. Crashaw, who was one of the *seguita* (as the term is): that is, an attendant or [one] of the followers of the cardinal, for which he had a salary of crowns by the month (as the custom is), but no diet. Mr. Crashaw infinitely commended his cardinal, but complained extremely of the wickedness of those of his retinue, of which he, having the cardinal's ear, complained to him. Upon which the Italians fell so far out with him that the cardinal, to secure his life, was fain to put him from his service, and procuring him some small employ at the Lady's of Loretto, whither he went on pilgrimage in summer time, and overheating himself, died in four weeks after he came thither, and it was doubtful whether he was not poisoned' (BARGRAVE, *Alexander VII*, Camden Soc.) On 24 April 1649 Crashaw, by the influence of Cardinal Palotta, was admitted as beneficiary or sub-canon of the Basilica-church of Our Lady of Loreto, but he died before 25 Aug. following, when another person was appointed in his place. He was buried at Loreto. There is nothing to confirm Bargrave's hint of poison. News of his death was slow in reaching England. Prynne, in his 'Ligneæ Legenda,' 1653, who wrote with bitter contempt of Crashaw's 'sinful and notorious apostacy and revolt,' speaks of him as still living when his book was published, and states, with little knowledge, that 'he is only laughed at, or at most but pitied, by his few patrons [in Italy], who, conceiving him unworthy of any preferment in their church, have given him leave to live (like a lean swine almost ready to starve) in a poor mendicant quality.' In Dr. Benjamin Carrier's 'Missive to King James,' reissued by N. Strange in 1649, a list of the names of recent English converts to catholicism appears, and among other entries is the following: 'Mr. Rich. Crashaw, master of arts, of Peterhouse, Cambridge, now secretary to a cardinal in Rome, well knowne in England for his excellent and ingenious poems' (p. 29). Cowley wrote a fine elegy to his friend's memory.

In 1646, just before Crashaw left England, a volume of his verse was published in London. It was in two parts, consisting respectively of sacred and secular poems, each with a separate title-page. The first title ran 'Steps to the Temple. Sacred Poems. With other Delights of the Muses,' London (printed for T. W. by Humphrey Moseley), 1646. The second title was, 'The Delights of the Muses and other Poems, written on severall occasions,' with the same imprint. 'The Preface to the Reader,' which opens the volume, is by an anonymous friend of Crashaw, and supplies some biographical de-

tails 'impartially writ of this learned young Gent (now dead to us).' The editor, probably the same friend who published a later edition, Thomas Car, gave the book its title.

Reader, we stile his sacred Poems stepes to the Temple, and aptly, for in the Temple of God under His Wing he led his life in St. Marie's church, neere St. Peter's Colledge.' The first poem is 'Saint Mary Magdalene, or the Weeper,' and the sacred section includes the translation of Marino's 'Sospetto d'Herode' and the hymn to St. Teresa. In the secular section appear the elegies on William Herries, a simple epitaph on himself, translations from Latin, Greek, and Italian, and 'Musick's Duell,' adapted, like Ford's 'Lover's Melancholy,' from a Latin fable, composed to illustrate the style of Claudian, by Strada, a jesuit schoolmaster. A few Latin poems are also printed in both sections. In 1648 the collection was reissued by Moseley, with large additions, as 'the second edition wherein are added divers pieces not before extant.' A few of the 'humane' poems which had been printed in error with the sacred section were here put in their proper place, but no poem of any length was added. In 1652 there appeared in Paris a third edition, which excels the first two in bibliographical interest. Twelve vignette engravings, all treating of sacred subjects, after Crashaw's own designs, appear in this volume, and in Douce's copy at the Bodleian there is another design substituted for the ordinary one attached to the poem 'O Gloriosa Domina,' which is met with in no other known copy. Thus thirteen drawings by Crashaw are known in all, and show him a capable draughtsman. The title of this volume ran: 'Carmen Deo Nostro Te Decet Hymnus. Sacred Poems. Collected, Corrected, Augmented, Most humbly presented to my Lady, The Countesse of Denbigh, By her most devoted seruant, R. C. In hea[r]ty acknowledgement of his immortall obligation to her Goodness & Charity. At Paris, By Peter Targa, Printer to the Archbishops of [of] Paris in S. Victors Streete at the Golden sunne, MDCLII.' It seems probable that Crashaw prepared this edition for the press while in Paris. Thomas Car contributes prefatory verses in which he claims the honour of having published all Crashaw's verses. This edition excludes the translation of Marino and 'Musick's Duell.' Two poems addressed to the Countess of Denbigh appear here for the first time. The first of them, 'A Letter from Mr. Crashaw to the Countess of Denbigh. Against Irresolution and Delay in matters of Religion,' was reprinted separately in London in 1653. In 1670 a very carelessly edited collection of the poems was

issued in London as 'the second edition.' It has no critical value, and this was reprinted later on as 'the third edition,' without date, by the booksellers Bently, Tonson, Saunders, and Bennet. A second edition of Crashaw's 'Latin Epigrams,' under the title of 'Richardi Crashawi Poemata et Epigrammata,' appeared with many additions in 1670. A selection of Crashaw's printed poems, edited by Peregrine Phillipps, was published in 1775, and in 1858 Mr. W. D. Turnbull prepared a new edition of the whole. In 1872 the fullest edition, with translations of the Latin poems, was issued privately by Dr. A. B. Grosart. In the 1641 edition of Bishop Andrewes's sermons lines upon the bishop's picture by Crashaw are prefixed, of which a Latin rendering appears in the collected edition of Crashaw's poems, and another piece of commendatory verse was contributed to Isaakson's 'Chronologie.' Crashaw also contributed to the Cambridge University collections, not only of 1632 and 1633, but of 1635 (on the birth of Princess Elizabeth), of 1637 (on the birth of Princess Anne), and of 1640 (on the birth of Prince Henry).

Besides these printed poems, Crashaw left a mass of verse in manuscript, only a part of which has been preserved. A volume in the Tanner MSS. at the Bodleian, in the handwriting of Archbishop Sancroft, includes, among many poems by other hands, 'Mr. Crashaw's poems transcrib'd from his own copie before they were printed: amongst w^{ch} are some not printed.' There are here some twenty pieces both in Latin and English by Crashaw, which were first printed in Dr. Grosart's edition in 1872. None add much to the poet's reputation, and most of the English poems appear to be early work. An appreciative English epigram on two of Ford's plays, 'Lover's Melancholy' and the 'Broken Heart,' has most literary interest. Early copies of a few of Crashaw's poems also appear in MSS. Harl. 6917-18.

Crashaw's sacred poems breathe a passionate fervour of devotion, which finds its outlet in imagery of a richness seldom surpassed in our language. Coleridge says that 'Crashaw seems in his poems to have given the first ebullience of his imagination, unshapen into form, or much of what we now term sweetness.' This is in great part true, but in such secular poems as 'Musick's Duell' and 'Wishes to his supposed mistress,' of which the latter is printed in an abbreviated form in Mr. F. T. Palgrave's 'Golden Treasury' there is an undoubted sweetness and artistry which Coleridge seems to overlook. Mr. Swinburne refers to 'the dazzling intricacy and affluence in refinements, the supple and

cunning implication, the choiceness and subtlety of Crashaw,' and these phrases adequately describe his poetic temper. Diffuseness and intricate conceit, which at times become grotesque, are the defects of Crashaw's poetry. His metrical effects, often magnificent, are very unequal. He has little of the simple tenderness of Herbert, whom he admired, and to whom he acknowledged his indebtedness. Marino, the Italian poet, encouraged his love of quaint conceit, although the gorgeous language of Crashaw in his rendering of Marino's 'Sospetto d'Herode' leaves his original far behind. Selden's remarks in his 'Table Talk' that he converted 'Mr. Crashaw' from writing against plays seems barely applicable to the poet who admired Ford's tragedies and was free from all puritanic traits. The remark probably refers to the poet's father (cf. COLE, *Athenæ Cantab.*)

The fertility of Crashaw's imagination has made him popular with succeeding poets. Milton's indebtedness to Crashaw's rendering of Marino in the 'Hymn to the Nativity' and many passages of 'Paradise Lost' is well known. Pope, who worked up many lines in the 'Epistle of Eloisa to Abelard' and elsewhere from expressions suggested by his predecessor, read Crashaw carefully, and showed some insight into criticism when he insisted on his inequalities in a letter to H. Cromwell (17 Dec. 1710), although little can be said for his comment: 'I take this poet to have writ like a gentleman, that is, at leisure hours, and more to keep out of idleness than to establish a reputation, so that nothing regular or just can be expected from him' (POPE, *Works*, ed. Courthope and Elwin, vi. 109, 116-18). Coleridge says that the poem on St. Teresa inspired the second part of 'Christabel.' Some interesting coincidences between Crashaw and Shelley are pointed out by Mr. D. F. M'Carthy in 'Notes and Queries,' 2nd ser. v. 449, 516, vi. 94.

[Cole's *Athenæ Cantab.* f. 18; Crashaw's poems, collected by Dr. A. B. Grosart, 1872, and the other editions mentioned above; art. by William Hayley in *Biog. Brit.* (Kippis); Corser's *Collectanea Anglo-Poetica*; Winstanley's *Poets*, 1687; Wood's *Fasti Oxon.* ii. 4; Dodd's *Church History*; Coleridge's *Literary Recollections* (1836); Lloyd's *Memoirs*; Todd's *Milton*; *Retrospective Review*, i. 225; Willmott's *Lives of the English Sacred Poets*; Gosse's *Seventeenth-Century Studies*, where Crashaw is compared with a German contemporary, *Spe.*]

S. L. L.

CRASHAW, WILLIAM (1572-1626), puritan divine and poet, son of Richard Crashaw of Handsworth, near Sheffield, Yorkshire, by his wife, Helen, daughter of John Routh of Waleswood, was born at Hands-

worth, and baptised there on 26 Oct. 1572 (*Works of Richard Crashaw*, ed. Grosart, ii. p. xxii). He was educated at Cambridge, in St. John's College, which he called his 'deere nurse and spirituall mother,' and admitted a sizar of the college on 1 May 1591. Two years afterwards the bishop of Ely's fellowship at St. John's became vacant by the death of Humphrey Hammond; and as the see was then unoccupied, the right of nomination became vested in the queen, who in a letter to the fellows, dated from Windsor on 15 Jan. 1593-4, states that she had been 'crediblie informed of the povertie and yet otherwise good qualities and sufficiencie' of William Crashaw, B.A., and requires them to admit him, 'vnless you shall knowe some notable and sufficient cause to the contrarie.' He was accordingly admitted on the 19th of that month (BAKER, *Hist. of St. John's*, ed. Mayor, i. 187, 291, 438). The date of his B.A. degree is not recorded; but he doubtless took it in 1591-2. After being ordained he became 'preacher of God's Word,' first at Bridlington and then at Beverley in Yorkshire. He commenced M.A. in 1595, and proceeded to the degree of B.D. in 1603. In 1604 he was collated to the second prebend in the church of Ripon, and he held it till his death (*Hist. of Ripon*, ed. 1806, p. 103). He was appointed preacher at the Inner Temple, London, and next was presented by Archbishop Grindal to the rectory of Burton Agnes, in the diocese of York, on the death of Robert Paly (*Addit. MS.* 24487, f. 35). Adrian Stokes, however, denied the title of the archbishop to the advowson, and presented William Grene, clerk, who was admitted and instituted to the rectory. Sir Edward Coke, the attorney-general, intervened in the dispute on behalf of the queen, the result being that Crashaw was removed from the living in Trinity term, 43 Eliz. (COKE, *Booke of Entries*, pp. 494-6).

On 4 July 1609 he was 'convented' before the convocation of the province of Canterbury for publishing an erroneous book, which appears to have been his translation of the 'Life of the Marchese Caraccioli.' He confessed, and was ready to retract. The archbishop accepted his submission, ordered him to retract, and dismissed him (CARDWELL, *Synodalia*, ii. 591 n, 592). Writing to Sir Robert Cotton from the Temple, on the 19th of the same month, he says: 'The grief and anger that I should be so maliciously traduced by my lords the byshops (whom I honour) hath made me farr out of temper, and put me into an ague, which in these canicular dayes is dangerouse' (*Cotton MS.* Julius C. iii. 126). Among the 'State Papers' for

1609 is a statement by him containing what he knew about 'the discovery of that damnable libell, the Puritanus' (*Calendar of State Papers*, Dom. 1603-10, p. 536). In 1610 he addressed to Sir Julius Cæsar, chancellor of the exchequer, a letter testifying to Sir Thomas Cæsar's godly disposition on the morning of his death (*Addit. MS.* 12497, f. 467).

He became prebend of Osbaldwick in the church of York on 2 April 1617 (LE NEVE, *Fasti*, ed. Hardy, iii. 208), and on 13 Nov. 1618 was admitted to the church of St. Mary Matfelion, or Whitechapel, London, on the presentation of Sir John North and William Baker (WOOD, *Athenæ Oxon.* ed. Bliss, ii. 468 n.) He died in 1626, and his will was proved on 13 Oct. in that year.

He was twice married. His first wife was the mother of the poet, Richard Crashaw [q. v.] He married secondly, at All Hallows Barking, on 11 May 1619, Elizabeth Skinner, daughter of Anthony Skinner of that parish, gentleman (*Notes and Queries*, 3rd ser. ii. 424, 425). This second wife is commemorated in a privately printed tractate entitled 'The Honovr of Vertve, or the Monument erected by the sorowfull Husband, and the Epitaphes annexed by learned and worthy men, to the immortall memory of that worthy gentlewoman, Mrs. Elizabeth Crashawe, who died in child-birth, and was buried in Whit-Chappell, October 8, 1620. In the 24 yeare of her age.' Archbishop Ussher preached her funeral sermon, 'at which sermon and funerall was present one of the greatest assemblies that ever was seene in man's memorie at the buriall of any priuate person.' Crashaw placed a monument to her memory in the chancel of Whitechapel Church (STOW, *Survey*, ed. Strype, ii. 45).

Crashaw was a good scholar, an eloquent preacher, and a strong protestant. His principal works are: 1. 'Romish Forgeries and Falsifications, together with Catholike Restitutions,' London, 1606, 4to. 2. 'Newes from Italy, of a second Moses, or the life of Galeacius Caracciolus, the noble Marquesse of Vico,' translated, London, 1608, 4to. Other editions appeared, some of which are entitled 'The Italian Convert' (BRYDGES, *Censura Literaria*, ed. 1809, x. 105). 3. 'The Sermon preached at the Crosse, Feb. xiiij. 1607. Iustified by the Authour, both against Papist and Brownist, to be the truth: Wherein this point is principally followed; namely, that the religion of Rome, as now it stands established, is worse than ever it was,' London, 1608, 4to. 4. 'A Sermon preached before the right honorable the Lord Lawarre, Lord Governour and Captaine Generall of Virginia, and others of his Maiesties Counsell

for that Kingdome, and the rest of the Adventurers in that Plantation, Feb. 21, 1609,' London, 1610, 4to (ANDERSON, *Hist. of the Church of England in the Colonies*, i. 232-93). Mr. Grosart says 'there is no nobler sermon than this of the period.' 5. 'The Jesuites Gospel, written by themselves, discovered and published,' London, 1610, 1621, 4to; reprinted in 1641 under the title of 'The Besspotted Jesuite, whose Gospell is full of Blasphemy against the Blood of Christ,' London, 1641, 4to; and again in 1643, under the title of 'Loyola's Disloyalty, or the Jesuites in Open Rebellion against God and His Church,' London, 1643, 4to. 6. 'Manuale Catholicorum: a Manuall for true Catholickes (Enchiridion piarum Precum et Meditationum. A Handful, or rather a Heartfull of Holy Meditations and Prayers),' Latin and English, London, 1611, 12mo. A poetical work, in two divisions. Other editions appeared in 1616 and 1622. 7. 'Consilium quorundam Episcoporum Bononiæ congregatorum quod de ratione stabiliendæ Romanæ Ecclesiæ Julio III Pont. Max. datum est. Quo artes et astutiæ Romanensium et arcana Imperii Papalis non pauca propalantur,' London, 1613, 4to. Dedicated to Henry, earl of Southampton. 8. 'The Complaint, or Dialogue betwixt the Soule and the Bodie of a damned man. Supposed to be written by S. Bernard, from a nightly vision of his; and now published out of an ancient manuscript copie,' London, 1616, 16mo. This is the most remarkable of Crashaw's writings in verse. The poem, the original and translation of which occupy alternate pages, is divided into eighty-five verses, as a dialogue between the author, a soul departed, a dead carcase, and the devils. The volume, consisting of thirty-four leaves, is dedicated to some of the translator's friends, benchers of the Inner Temple (LOWNDES, *Bibl. Man.* ed. Bohn, p. 550). 9. 'Fiscus Papalis, sive Catalogus Indulgentiarum et reliquiarum septem principalium Ecclesiarum Urbis Romæ, ex vet. MS. descriptus,' London, 1617, 1621, 4to. 10. 'Milke for Babes, or a North Countrie Catechisme, made plaine and easy to the capacitie of the countrie people,' second impression, London, 1618, 16mo. 11. 'The Parable of Poyson. In five sermons of spirituall poyson,' London, 1618, 8vo. 12. 'The New Man; or a Supplication from an unknowne person, a Roman Catholike, unto James, the Monarch of Great Brittain, touching a necessity of a Generall Councell to be forthwith assembled against him that now usurps the Papall Chaire under the name of Paul the Fifth,' London, 1622, 4to. 13. 'The Fatall Vesper, or a true and pvnctvall rela-

tion of that lamentable and fearfull accident, hapning on the 26 of October last by the fall of a roome in the Black-Friers, in which were assembled many people at a Sermon which was to be preached by Father Drvrie, a Iesuite, London, 1623, 4to. Generally attributed to Crashaw (*Cat. of the Huth Library*, i. 365). 14. 'Ad Severinum Binnium Lovaniensem Theologum Epistola Commonitoria super Conciliorum Generalium editione ab ipso nuper adornata,' London, 1624, 4to. 15. 'Mittimus to the Jubilee at Rome, or the Rates of the Pope's Custom-House, sent to the Pope as a New Year's Gift from England,' London, 1625, 4to. 16. 'A Discoverye of Popishe Corruption, requiringe a kingley reformation,' Royal MS. 17 B. viii.

[Authorities cited above; also Addit. MS. 5865 f. 28, 12497 f. 467, 17083 f. 145 b; Notes and Queries, 3rd ser. vii. 111, 4th ser. iii. 219, 314, 370, 440, 511, 5th ser. iv. 289, 377; Cowie's *Cat. of MSS. and Scarce Books at St. John's College, Camb.* pp. vi, 16, 24, 39, 43, 47, 113; Black's *Cat. of Ashmolean MSS.* p. 310; Parr's *Life of Archbishop Ussher*, 12-15, 55; Selden's *Table Talk*, 3rd edit. p. 87; *Gent. Mag.* February 1837, p. 151.]

T. C.

CRATFIELD, WILLIAM (*d.* 1415), Benedictine, was camerarius and then abbot of Bury St. Edmunds. This latter appointment received the royal assent on 1 Feb. 1389-90; it was confirmed by the pope, and the temporalities of the abbacy were restored on 8 Oct. 1390. Cratfield is known solely as the compiler of a 'Registrum' of his house, which is preserved in the British Museum (*Cod. Cotton. Tiberius B. ix. 2*). From indications given by it we gather that Cratfield was a provident administrator. Thus it had previously been the custom for the abbot to pay three thousand florins to the papal curia for the confirmation of his appointment; from this obligation Cratfield obtained exemption on payment of a fixed sum of twenty marks a year, but it cost him nearly 800*l.* to secure the privilege. A similar liability to the crown was in like manner exchanged for a yearly tax under Cratfield's administration. It seems, however, from some remarks in Walsingham (*Hist. Angl.* ii. 180, ed. Riley), who calls the abbot Stratfield, that his financial arrangements were at the time considered to be disadvantageous to the monastery. During the latter part of his life Cratfield suffered from infirm health, and in 1414 had to transact the business of the abbey by a deputy. In the same year he resigned his office, and died on 18 June 1415. Dugdale, however, dates his death in 1418.

[Dugdale's *Monasticon*, iii. 112, 156, ed. 1821.]

R. L. P.

CRATHORNE, WILLIAM (1670-1740), catholic divine, born in October 1670, was descended from the ancient family of Crathorne of Crathorne in Yorkshire. He was educated in the English college at Douay, where he was a professor for several years. On being ordained priest he assumed the name of Yaxley, and after he returned to this country on the mission he appears to have used the *alias* of Augustin Shepherd. The scene of his missionary labours was Hammersmith, where he died on 11 March 1739-1740.

He published: 1. 'A Catholick's Resolution, shewing his reasons for not being a Protestant,' 1718? 2. The 'Spiritual Works' of John Goter or Gother, 16 vols. Lond. 1718, 12mo. Bishop Giffard, with whom Crathorne resided, commissioned him to prepare this edition. 3. 'Roman Missal for the use of the Laity,' from the manuscript of Goter, 2 vols. Lond. n.d. 12mo. 4. 'Historical Catechism,' translated from the French of Fleury, 2 vols. Lond. 1726, 12mo. 5. 'Life of St. Francis of Sales,' from the French of Marsollier, Lond. 1737, 8vo. 6. 'Life of our Lord Jesus Christ,' from the French, Lond. 1739. 7. Several devotional works, including 'The Daily Companion, or a Little Pocket Manual,' 3rd ed. Lond. 1743, a prayer-book which has gone through innumerable editions.

[Gillow's *Bibl. Dict.* i. 587, quoting Kirk's manuscript Biographical Collections in the possession of Cardinal Manning.]

T. C.

CRAUFURD. [See also CRAWFORD and CRAWFURD.]

CRAUFURD, SIR CHARLES GREGAN- (1761-1821), lieutenant-general, was the second son of Sir Alexander Craufurd, who was created a baronet in 1781, and brother of Sir James Craufurd, bart., who was British resident at Hamburg from 1798 to 1803, and afterwards minister plenipotentiary at Copenhagen, and of Robert Craufurd [q.v.] the famous commander of the light division in the Peninsula. He was born on 12 Feb. 1761, and entered the army as a cornet in the 1st dragoon guards on 15 Dec. 1778. He was promoted lieutenant in 1781, and captain into the 2nd dragoon guards, or queen's bays, in 1785. In that year he was appointed an equerry to the Duke of York, whose intimate friend he became. He studied his profession in Germany, obtained a perfect command of that language, and made his reputation by a translation in four large volumes, illustrated by numerous plates, of Tielke's great work on the art of war and 'the remarkable events of the war between the Prussians, Austrians,

and Russians, from 1756 to 1763,' which he completed with the assistance of his brother Robert, and published in 1787. He accompanied the Duke of York to the Netherlands as aide-de-camp, and was at once attached to the Austrian headquarters as representative of the English commander-in-chief. With the Austrian staff he was present at all the earlier battles of the war, including Neerwinden, Raismes, Famars, Cæsar's Camp, Landrecies, Roubaix, and Lannoy, was promoted for his services to the rank of major in May 1793, and lieutenant-colonel in February 1794. In the middle of 1794 he left the Austrian headquarters and was appointed deputy adjutant-general to the English army. In this capacity he equally distinguished himself, especially by one daring charge, when with but two squadrons of dragoons he took three guns and one thousand prisoners. He had been so useful at the Austrian headquarters during the campaign that in 1795, when the English army evacuated the continent, he was sent on a special mission to the headquarters of the Austrians. He was an acute observer, and his reports are most valuable historical documents. They are preserved in the Record Office, and Mr. C. A. Fyffe has made copious use of them in his 'History of Modern Europe.' Craufurd took his part in the battles of Wetzlar, Altenkirchen, Nordlingen, Neumarkt, and finally of Amberg, where he was so severely wounded in August 1796 that he was invalided home. His wound prevented him from ever going on active service again, but he was promoted colonel on 26 Jan. 1797, and major-general on 25 Sept. 1803. He was also made lieutenant-governor of Tynemouth and Cliff Fort, and acted as deputy quartermaster-general at the Horse Guards from 1803 until his election to the House of Commons as M.P. for East Retford in October 1806. This election was due to his marriage, on 7 Feb. 1800, to Lady Anna Maria, daughter of the second earl of Harrington, and widow of Thomas, third duke of Newcastle, which secured for him the great Newcastle influence. He resigned his seat in 1812, after the fourth duke had come of age, and retired from public life. He was made colonel of the 2nd dragoon guards in 1807, and promoted lieutenant-general on 25 July 1810, and was made a G.C.B. 27 May 1820, on the occasion of the coronation of George IV. He died on 26 March 1821, and left no children. His wife, the Dowager Duchess of Newcastle, survived him thirteen years. He published nothing except the above-mentioned translation.

[Royal Military Calendar, and Craufurd's despatches in the Record Office.] H. M. S.

CRAUFURD, JAMES, LORD ARDMILLAN (1805–1876), Scottish judge, eldest son of Major Archibald Clifford Blackwell Craufurd of Ardmillan, Ayrshire, by Jane, daughter of John Leslie, was born at Havant in Hampshire in 1805, and educated at the academy at Ayr, at the burgh school, Edinburgh, and at the universities of Glasgow and Edinburgh. In 1829 he passed his examination in Roman and Scotch law, and became an advocate. His progress at the bar was not at all rapid, but he nevertheless acquired a considerable criminal business both in the court of justiciary and in the church courts. He never had much civil business, although he could address juries very effectively. On 14 March 1849 he became sheriff of Perthshire, and four years later, 16 Nov. 1853, was appointed solicitor-general for Scotland under the administration of Lord Aberdeen. He was nominated to the post of a lord of the court of session 10 Jan. 1855, when he took the courtesy title of Lord Ardmillan, after the name of his paternal estate. On 16 June in the same year he was also appointed a lord of justiciary, and held these two places until his death. His speeches and other literary utterances are not great performances, and his lectures to young men on ecclesiastical dogmas are open to hostile criticism, but they bear the cardinal merit of sincerity and are not without literary polish. In the court of justiciary his speeches were effective and eloquent of expression, which he had cultivated by a rather discursive study of English and Scotch poetical literature. The best remembered of his judgments is that which he delivered in connection with the well-known Yelverton case, when, on 3 July 1862, acting as lord ordinary of the outer house of session, he pronounced against the legality of the supposed marriage between Maria Theresa Longworth and Major William Charles Yelverton (*Cases in Court of Session, Longworth v. Yelverton*, 1863, pp. 93–116; *SHAW, Digest*, p. 97, &c.) He died of cancer of the stomach at his residence, 8 Charlotte Square, Edinburgh, on 7 Sept. 1876. He married in 1834 Theodosia, daughter of James Balfour. This lady, who before her marriage was known as Beauty Balfour, died on 29 Dec. 1883, aged 70.

[*Journal of Jurisprudence*, xx. 538–9 (1876); *Scotsman*, 8 Sept. 1876, p. 5; *Law Times*, 16 Sept. 1876, p. 344; *Times*, 9 Sept. 1876, p. 8; *Graphic*, 3 Sept. 1876, p. 308, portrait; *Illustrated London News*, 23 Sept. 1876, p. 284, portrait.]

G. C. B.

CRAUFURD, JOHN WALKINSHAW (1721–1793), twenty-first laird of Craufurdland, Ayrshire, son of John Craufurd of

Craufurdland, by his wife Robina, heiress of John Walkinshaw of Walkinshaw, was born in 1721. He entered the army in 1741 as cornet in the North British dragoons, and distinguished himself at Dettingen in 1743, and Fontenoy in 1745. Having returned to England in the summer of the latter year on sick leave, he in August 1746 accompanied his friend, the Earl of Kilmarnock, to the scaffold on Tower Hill, for which act of friendship his name, it was said, was placed at the bottom of the army list. He, however, subsequently served in America with the rank of captain, and was present at the capture of Quebec in 1759. Returning to England the following year he obtained the command of the 115th foot in 1761, and was promoted lieutenant-colonel in 1772. In 1761 he was appointed his majesty's falconer for Scotland, and in 1762 he received the freedom of the city of Perth. He died unmarried in February 1793. The estates to which he succeeded on the death of his father in 1763 he settled on Thomas Coutts, the London banker [q. v.], but the deed was disputed by his aunt, Elizabeth Craufurd, the next heir, and after a long litigation the case was finally decided in 1806 in favour of the natural heir. A correspondence between the sixteenth earl of Sutherland and Craufurd has been printed in the 'Ayr and Wigton Archæological Collections,' ii. 156-84.

[Burke's Landed Gentry; Ayr and Wigton Archæological Collections as above.] T. F. H.

CRAUFURD, QUINTIN (1743-1819), author and essayist, a younger son of Quintin Craufurd of Kilbirnie, and younger brother of Sir Alexander Craufurd, first baronet, was born at Kilwinnock on 22 Sept. 1743. He entered the East India Company's service at an early age, and, after making a large fortune, returned to Europe in 1780 and settled down at Paris. Here he passed a few years of perfect happiness, forming a fine collection of books and pictures and being admitted into the closest intimacy with the court, and especially with Marie Antoinette, to whom he was presented by his friend, Lord Strathavon, afterwards Marquis of Huntly. During this period of leisure he composed his first book, 'Sketches relating chiefly to the History, Religion, Learning, and Manners of the Hindoos,' which was published in London in 1790, and translated into French by the Marquis de Montesquieu in 1791. After the revolution broke out in 1789 Craufurd was impelled by his friendship with the royal family to assist them in their schemes of escape from Paris. His name is mentioned in the memoirs of the time as being deeply concerned in all the

plans of the royal family, and he was one of the chief assistants in the famous flight from Paris, which was cut short at Varennes. In this scheme he was more nearly concerned than any one in Paris but Count Fersen, for he it was who was entrusted with the money which the king was to have at his disposal when he was safe across the French frontier. He got safely to Brussels, and when he found that the scheme had failed he proceeded to London, where he drew up a paper under the title of the 'Secret History of the King of France, and his Escape from Paris in June 1791,' which was published for the first time in the 'Bland-Burges Papers' (pp. 364-73) in 1885. In spite of his complicity in this affair he returned to Paris, and in 1792 was one of the most active and able agents of the party who were trying to secure the escape of the family. How greatly he was trusted appears in all the secret memoirs of the time, and especially in those of Bertrand de Molleville. After the catastrophe of 10 Aug. he left France, and lived with the French émigrés at Brussels, Frankfort, and Vienna, freely assisting his old acquaintances from his liberal purse. During this period he published in 1798 a history of the Bastille, with an appendix containing his conjectures as to the personality of the Man with the Iron Mask. In 1802, after the signing of the peace of Amiens, he returned to Paris, where he devoted himself to forming fresh collections of pictures, prints, and manuscripts, to replace those which he had left in France, and which had been sold as the property of an émigré. Thanks to Talleyrand, whom he had known before the revolution, he was enabled to remain in Paris after war had broken out again with England, and he devoted himself to literature. In 1803 he published his 'Essais sur la littérature française écrits pour l'usage d'une dame étrangère, compatriote de l'auteur,' which went through several editions; in 1808 he published his 'Essai historique sur le docteur Swift,' and his edition of the 'Mémoires' of Madame du Hausset, the femme de chambre of Madame de Pompadour, which throw much curious light on the inner life of the court of Louis XV; and in 1809 he published his 'Notice sur Marie Antoinette.' The end of the long war enabled him once more to visit England, and during the latter years of his life he published two books in English and two in French, namely, 'On Pericles and the Arts in Greece previous to and during the time he flourished,' in 1815; 'Researches concerning the Laws, Theology, Learning, and Commerce of Ancient and Modern India,' in 1817; 'Notices sur Mesdames de la Vallière, de Montespan, de Fon-

tanges et de Maintenon,' in 1818; and 'Notices sur Marie Stuart, reine d'Écosse, et Marie-Antoinette, reine de France,' in 1819. He was always received with marked favour at the court of the Bourbons after the Restoration, on account of his behaviour during the trying years 1789 to 1792, until his death at Paris on 23 Nov. 1819.

[Notice by François Barrière on Quintin Craufurd, prefixed to his edition of the *Mémoires* of Madame du Hausset in 1828; Bland-Burges Papers; *Mémoires* of Bertrand de Molleville; and other memoirs of old courtiers of that period.]

H. M. S.

CRAUFURD, ROBERT (1764–1812), general, third son of Sir Alexander Craufurd, first baronet, of Newark, Ayrshire, and brother of General Sir Charles Grogan-Craufurd, G.C.B. [q. v.], was born on 5 May 1764. He entered the army as an ensign in the 25th regiment in 1779, was promoted lieutenant in 1781, and captain into the 75th regiment in 1783. With this regiment he first saw service, and served through the war waged by Lord Cornwallis against Tippoo Sultan in 1790, 1791, and 1792, and thoroughly established his reputation as a good regimental officer. After his return to Europe, he was attached to his brother Charles when English representative at the Austrian headquarters. He remained with the Austrians after his brother's severe wound, and on his return to England in December 1797 he was promoted lieutenant-colonel. In the following year he was appointed deputy quartermaster-general in Ireland, and his services during the suppression of the Irish insurrection of 1798 were warmly recognised by General Lake, and especially those rendered in the operations against General Humbert and the French corps (see *Cornwallis Correspondence*, ii. 402). In 1799 he acted as English military commissioner with Suwarrow's headquarters during his famous campaign in Switzerland, and after serving on the staff in the expedition to the Helder, he was elected M.P. for East Retford, through the influence of his brother Charles, who had married the Dowager Duchess of Newcastle, to whose family the borough belonged. He was promoted colonel on 30 Oct. 1805, and gave up his seat in 1806 in the hope of going on active service. In 1807 he was sent to South America on the staff of General Whitelocke, and took command of a light brigade, consisting of a battalion of the 95th regiment, the Rifle Brigade, and the light companies of all the other regiments. With this brigade he led the advance upon Buenos Ayres, and in the attack upon that

city he successfully accomplished the task before him, when he was suddenly checked by the orders of Whitelocke and ordered to surrender with the rest of the army. His conduct in this expedition had established his reputation as a leader of light troops, and in October 1807 he sailed with Sir David Baird for the Peninsula, in command of the light brigade of the corps which that general was ordered to take to the assistance of Sir John Moore. This corps joined Sir John Moore's army at Mayorga on 20 Dec., and Craufurd's brigade was perpetually engaged, especially at Castro Gonzalo on 28 Dec., until 31 Dec., when the light division was ordered to leave the main army and march to Vigo, where it embarked for England. In 1809 he was again ordered to the Peninsula, with the rank of brigadier-general, to take command of the light brigade, consisting of the 43rd, 52nd, and one battalion of the 95th regiment; and when on his way to join Sir Arthur Wellesley he met with stragglers declaring that a great battle had been fought, and that the general had been killed. He at once determined to make a forced march to the front, and reached the army on the day after the battle of Talavera, after marching sixty-two miles in twenty-six hours in heavy fighting order, a feat unparalleled in modern warfare. From this time the career of the light brigade and its leader was one of exceptional brilliancy; Craufurd was an unequalled commander of light troops, his officers and men believed in him and trusted him implicitly, and he remained continually in advance of the allied army in the very face of the overpowering numbers of the French. His operations on the Coa in July 1810, to which Napier devotes a most interesting chapter (*Peninsular War*, bk. xi. ch. iv.), have been severely criticised, and there can be no doubt that his headstrong rashness placed him in a situation of extreme danger, from which he only extricated himself by the extraordinary discipline of his soldiers. Wellington was very much vexed at Craufurd's behaviour on this occasion, but Craufurd cared little for Wellington's censure, and Wellington knew too well how little he could spare his brilliant subordinate to do more than censure him, and even increased his command to a division, consisting of two brigades instead of a single brigade, by giving him two regiments of Portuguese caçadores, or light infantry. During the retreat upon Torres Vedras the light division covered the retreating army, a task of much difficulty, and at Busaco it drove back and charged down the corps of Ney, which had formed a lodgment upon the English line of heights.

When the army went into winter quarters in the lines of Torres Vedras, Craufurd went home to England on leave, and during his residence there he published in the 'Times' a defence of his operations of the Coa, which Masséna had interpreted into a victory for himself. During his absence the light division had been commanded by Sir William Erskine with decided incapacity, and his return to the army on the very morning of the battle of Fuentes de Onoro on 5 May 1811 was greeted with ringing cheers by his soldiers. In that battle the light division played a distinguished part, and covered the extraordinary change of position which Lord Wellington found it necessary to make in the very face of the enemy, and it remained under the command of Craufurd, who was promoted major-general on 4 June 1811, until the siege of Ciudad Rodrigo was formed in January 1812. When the breaches were declared open, the light division was directed on 19 Jan. to attack the smaller breach; Craufurd led on the stormers, and at the very beginning of the assault he was shot through the body. He lingered in great agony until 24 Jan., when he died, and was buried in the breach itself. His glorious death was recognised by votes of both houses of parliament. A monument was erected to him and General Mackinnon, who was killed in the same siege, in St. Paul's Cathedral, at the public expense. Craufurd was an officer who left his mark on the English army, and was unquestionably the finest commander of light troops who served in the Peninsula. Napier speaks of his 'short, thick figure, dark flashing eyes, quick movements, and fiery temper,' but in spite of his faults of temper he won and retained to the last the devoted love of the soldiers he commanded.

[Biography in J. W. Cole's *Lives of Peninsular Generals*, vol. i.; see also Napier's *Peninsular War*, and works bearing on the history of the Light Division, such as Cope's *History of the Rifle Brigade*, Quartermaster Surtees's *Reminiscences*, and Dudley Costello's *Adventures of a Rifleman*.] H. M. S.

CRAVEN, ELIZABETH, COUNTESS OF.
[See ANSPACH, ELIZABETH, MARGRAVINE OF.]

CRAVEN, KEPPEL RICHARD (1779–1851), traveller, third and youngest son of William Craven, sixth baron Craven, by Elizabeth Berkeley, younger daughter of Augustus Berkeley, fourth earl of Berkeley, was born on 1 June 1779. When he was about three years old, his father permanently separated from his wife, and Lady Craven shortly afterwards going to France was allowed to

take Keppel with her, but it was under a promise to return him to his father when he was eight years of age. This condition was not fulfilled, but his mother placed him at Harrow School under a feigned name, where, however, he was soon recognised by his likeness to her, and henceforth was called by his family name. His father dying 27 Sept. 1791, his mother in the following month married Christian Frederick Charles Alexander, margrave of Brandenburg, Anspach, and Baireuth [see ANSPACH, ELIZABETH]. Craven was not by these events permanently estranged from his mother; on the contrary, after the margrave's decease in 1805 he went to reside with her at Naples. In 1814 he accepted the post of one of the chamberlains to the Princess of Wales, without receiving any emolument; but this occupation lasted for a short time only, until the princess departed for Geneva. Six years afterwards he was called on to give evidence at the trial of the unfortunate princess, when he stated that he was in her service for six months, during which time he never saw any impropriety in her conduct either at Milan or Naples, or improper familiarity on the part of Bergamo (DOLBY, *Parliamentary Register*, 1820, pp. 1269–76).

He published in 1821 'A Tour through the Southern Provinces of the Kingdom of Naples,' and in 1838 'Excursions in the Abruzzi and Northern Provinces of Naples,' in 2 vols. The former of these two works is embellished with views from his own sketches, and the latter with a smaller number from drawings by W. Westall, A.R.A. Having received a considerable addition to his fortune, he in 1834 purchased a large convent in the mountains near Salerno, which he fitted up as a residence, and there received his visitors with much hospitality. He was for many years the intimate friend and inseparable companion of Sir William Gell; he shared his own prosperity with his less fortunate comrade, cheered him when in sickness, and attended him with unwearying kindness, until Gell's death in 1836. Another of his highly esteemed acquaintances was Lady Blessington, who arrived in Naples in July 1823; with her he afterwards kept up a correspondence, and some of the letters which he addressed to that lady are given in her 'Life' by Madden. He died at Naples 24 June 1851, aged 72, being the last of a triumvirate of English literati, scholars, and gentlemen who resided there for many years in the closest bonds of friendship, namely, Sir William Drummond, Sir William Gell, and the Hon. K. R. Craven. Besides the two works already mentioned, there was published in London in 1825 a book

entitled 'Italian Scenes: a Series of interesting Delineations of Remarkable Views and of Celebrated Remains of Antiquity. Chiefly sketched by the Hon. K. Craven.'

[Gent. Mag. October 1851, pp. 428-9; Madden's Life of Countess of Blessington (1855), i. 113, ii. 124-39; Memoirs of the Margravine of Anspach (1826), i. 72, 85, 364, ii. 74, 84, 95, 173, with portrait as a boy.] G. C. B.

CRAVEN, LOUISA, COUNTESS OF (1785?-1860), actress, came of a theatrical family. Her father, John Brunton, son of a soap dealer in Norwich, was at one time a grocer in Drury Lane. He appeared at Covent Garden, 11 April 1774, as Cyrus, and, 3 May 1774, as Hamlet. He then played at Norwich and at Bath, becoming ultimately manager of the Norwich theatre. Louisa, the youngest of six sisters, one of whom, Elizabeth (Mrs. Merry), eclipsed her in reputation, was born, according to the statement of various biographers, in February 1785. Her birth may probably be put back two or three years. She displayed at an early age capacity for the stage, and on 5 Oct. 1803 made at Covent Garden her first appearance, playing Lady Townley in the 'Provoked Husband' to the Lord Townley of Kemble. On 2 Nov. she played Beatrice in 'Much Ado about Nothing.' These *débuts* are favourably noticed in the 'Theatrical Inquisitor' for November 1803, where she is described as 'extremely handsome and striking,' and her features are said to be 'expressive of archness, vivacity, &c.' Her name also appears in this season to Marcella in the 'Pannel,' a farce founded by John Philip Kemble on Bickerstaff's 'Tis well it's no worse,' 21 Dec. 1803. Between this date and December 1807 she played Julia in the 'School of Reform,' Miss Mortimer in the 'Chapter of Accidents,' Celia in 'As you like it,' Rosara in 'She would and she would not,' Alithea in the 'Country Girl,' Lady Anne in 'Richard III,' Irene in 'Barbarossa' to the Achmet of Master Betty, Dorinda in the 'Beaux' Stratagem,' Marianne in the 'Mysterious Husband,' Hero in 'Much Ado about Nothing,' Angelina in 'Love makes a Man,' Ismene in 'Merope,' Anne Bullen in 'Henry VIII,' Volante in the 'Honeymoon,' Donna Olivia in 'A bold Stroke for a Husband,' Miranda in the 'Tempest,' Leonora in the 'Revenge,' Harriet in the 'Jealous Wife,' Marian in the 'School for Prejudice,' &c. She was also the original of various characters in forgotten pieces of Manners, Morton, and Dimond. On 21 Oct. 1807 she

Clara Sedley in Reynolds's comedy 'Rage.' This is the last appearance recorded in Genest. She left the stage in December 1807, and married, 30 Dec. 1807,

William, seventh baron and first earl of Craven of the second creation. After the death of her husband, 30 July 1825, she lived in privacy, and died, almost forgotten, 27 Aug. 1860. Her beauty, of which she had a remarkable share, was no small part of her stage property. She was, however, sprightly and natural. Her brother, who appeared at Covent Garden 22 Sept. 1800 as Brunton the younger, was with her during her entire stay at the theatre. She was aunt to Miss Brunton, afterwards Mrs. Yates.

[Genest's Account of the English Stage; Gililand's Dramatic Mirror, 1808; Thespian Dict. 1805; Mrs. Mathews's Tea Table Talk, 1857; Our Actresses, by Mrs. C. Baron Wilson, 1844; Burke's Peerage, 1887; Gent. Mag. September 1860.] J. K.

CRAVEN, WILLIAM, EARL OF CRAVEN (1606-1697), born in 1606, was the eldest son of Sir William Craven [q. v.], and of his wife Elizabeth, daughter of William Whitmore, alderman of London. William Craven the younger entered the service of the Prince of Orange (Maurice) when only seventeen years of age, before which he is said to have been a member of Trinity College, Oxford (DOYLE). Thus it is not difficult to account for the slenderness of his latinity, which in his maturer days amused the Princess Sophia (*Memoiren*, p. 43). Under Maurice of Orange and his successor, Frederick Henry, he gained some military distinction, and on returning to England was knighted by Charles I, 4 March 1627. Eight days later he was created Baron Craven of Hampsted Marshall, Berkshire, and not long afterwards was named a member of the permanent council of war.

In 1631, a year in which the foreign policy of Charles I was particularly complicated and insecure (see GARDINER, *History of England*, vol. vii. ch. lxx.), the Marquis of Hamilton was permitted to levy troops in England for Gustavus Adolphus. They were primarily intended to make the emperor, Ferdinand II, relinquish his hold of the Palatinate, which might thus still be recovered for the deprived elector and electress, the ex-king and queen of Bohemia, now refugees at the Hague. Craven was named one of the commanders of the English forces in Germany, and early in 1632 he accompanied Frederick when the latter set forth from the Hague to strike a blow, if permitted to do so, in his own cause (MRS. GREEN, i. 495). This is the first occasion on which Craven is found in personal relations with the heroic Elizabeth, to whose service he was soon wholly to devote himself. Frederick and Craven reached Frankfort-on-the-Main 10 Feb., and on the next morning

had an interview at Höchst with the Swedish conqueror, who was already master of the whole of the Palatinate with the exception of three fortified towns. He allowed them to take part in the siege of Creuznach, which he was resolved to secure before it could be relieved by the Spaniards, then in force on the Moselle. The place was taken 22 Feb. (DROYSEN, *Gustav Adolf*, 1876, ii. 526), Craven, though wounded, being the first to mount the breach. Gustavus Adolphus is said to have told him with soldierly humour that he had 'adventured so desperately, he bid his younger brother fair play for his estate,' and he had the honour of being one of the signatories of the capitulation (COLLINS; cf. MRS. GREEN, i. 497). But to the intense disappointment of the elector the Swedish king, in whose hands his destiny and that of the Palatinate now seemed to lie, refused his request that he might levy an independent force (MRS. GREEN, i. 499, from a letter by Craven in 'Holland Correspondence').

Craven appears to have returned to England about this time or shortly afterwards, for on 12 May 1633 the compliment was paid him of placing him on the council of Wales, and on 31 Aug. his university created him M.A. (DOYLE). Of his doings in these years no further traces seem to exist; but in 1637 'the beat of my Lord Craven's drums' was once more heard, and he again engaged in the service of a cause to which, during the next quarter of a century, he continuously devoted himself.

Early in 1637, though the situation in Germany had not really become more hopeful, there was in England 'a great preparation in embryo' (*Verney Papers*, p. 188). It had been decided that some of the king's ships should be lent to the young Charles Lewis, the eldest son of the queen of Bohemia, and should put to sea under the flag of the palatine house. Several noblemen proffered voluntary contributions towards this enterprise, and foremost among them was Craven, who declared his readiness to contribute as much as 30,000*l*. (GARDINER, *History of England*, viii. 204). 'In this action,' writes Nathaniel Hobart to Ralph Verney (*Verney Papers*, p. 189), 'the Hollanders and Lord Craven join;' and in his answer to this letter, which contains some ungenerous comments on the wealthy nobleman's generosity, Ralph Verney observes: 'Wee heare much of a great navie, but more of my little Lord Craven, whose bounty makes him the subject of every man's discourse. By many he is condemned of prodigality, but by most of folly.' As Mr. Gardiner suggests, 'it is not likely that those who freely opened their purses expected very happy results from

such an enterprise;' but they 'believed that the conflict once begun would not be limited to the sea.' In June the fleet commanded by Northumberland conveyed Charles Lewis and his brother Rupert to Holland (GARDINER, viii. 219), and Craven was in their company. With some troops collected here they marched up the Lower Rhine and joined the army waiting for them at Wesel. The force, which now numbered four thousand men, laid siege to a place called Limgea by Whitelocke (*Memorials*, i. 74; MISS BENDER, ii. 337; says Lippe; query Lemgo?); but, encountering the imperialist general Hatzfeld, suffered a complete defeat. Prince Rupert fought with obstinate valour in this his first action, and it is said that but for the interposition of Craven he would have sacrificed his life rather than surrender his sword. Both of them were taken prisoners (MISS BENDER, ii. 338; cf. MRS. GREEN, i. 559-60). A letter written about this time by Charles Lewis (though dated 1677 (!) in Bromley, 'Royal Letters,' p. 312; see MISS BENDER, ii. 338 *n*.) contains a pointed expression of gratitude on the writer's part towards Craven. Miss Bender, who seems to have inspected the papers left behind her by Elizabeth, states (ii. 337) that from the commencement of this expedition Craven transmitted to her regular details of the military operations, and that in these despatches originated their confidential correspondence, which was never afterwards suspended.

Craven, who had been wounded in the battle, remained for some time in captivity. In a letter written by Elizabeth to Roe, 1 Nov. 1638 (cited from 'Holland Correspondence' by MRS. GREEN, i. 560), she expresses her regret for his imprisonment and that of a companion, and her fear that they will not so soon be released; 'but,' she adds in a quite different tone of solicitude, proving the relations between her and Craven as yet at least to have advanced to no great degree of intimacy, 'if Rupert were anywhere but there I should have my mind at rest.' Rupert was not released till 1641; Craven, however, who had at first, in order to remain near the prince, refused to ransom himself, on being persistently refused access to him purchased his own liberty in the autumn of 1639, and after even then delaying for some time in Germany while still lame from his wound paid a visit to the queen at the Hague on his way home to England ('Holland Correspondence,' 31 Aug. 1639, cited by MRS. GREEN, i. 570). According to a passage in Wotton's 'Letters' (cited by MISS BENDER, ii. 338) the sum paid by Craven for his ransom amounted to 20,000*l*. Yet when a few years afterwards, during the

struggle between Charles I and his parliament, Elizabeth's English pension of 10,000*l.* a year remained unpaid, Craven's munificence seems again to have compensated her for the loss (MISS BENDER, ii. 369-70, citing 'in a volume of tracts the article Perkins'). When after the execution of Charles I parliament had formally annulled her pension, and the queen prepared a protest comprising a recapitulation of her claims, it was Craven who drafted the document, and who endeavoured to induce the States-General to include the satisfaction of her demands in the treaty which they were then negotiating with the parliament (MRS. GREEN, ii. 25, and *n.*, where she describes the rough draft, with additions suggested on the margin in Craven's handwriting, seen by her among his papers).

By this time Craven had become a permanent member of the exiled queen of Bohemia's court at the Hague and at Rhenen, near Arnhem, of which so graphic a description has been left by her youngest daughter (*Memoiren der Herzogin Sophie*, pp. 36-44). She speaks of him as having before the execution of Charles I been one of those who favoured the scheme of a marriage between herself and the Prince of Wales. When about 1650 Charles II was himself a visitor at the Hague, he addressed to the Princess Sophia some very significant compliments on her good looks; but she soon found out that the secret motive of these flatteries was the wish of Charles and his boon companion, Lord Gerard, to obtain through her intervention some of Craven's money. In small things as in great the 'vieux milord' (actually about forty-four years of age) was allowed to act as paymaster, providing the young princesses with jewellery and sweetmeats, and with cash for making presents to others. But the graceless Sophia speaks of him as without esteem either for his wit or for his breeding, and unscrupulously makes fun of the family benefactor. When in 1650 the young princess travelled from Holland to Heidelberg, he superintended the arrangements for her journey, 'et avoit soin de tout.'

During the civil war Craven had repeatedly aided Charles I with money, and it is calculated that before his restoration Charles II received from the same loyal subject at the least 50,000*l.* (BRUCE's note to *Verney Papers*, p. 189; cf. COLLINS, iv. 186). From 1651 Craven was himself for a series of years deprived of the main part of his resources. The support given by him to the royal cause was not of a nature to remain hidden, and was particularly offensive to the adherents of the parliament, as being furnished by the son of a citizen of London, himself, in Nathaniel Hobart's supercilious phrase, a *filius populi*. Charges

brought against him were therefore sure to find willing listeners. The first information against him was supplied in 1650 by Major Richard Falconer, one of the secret *agens provocateurs* whom the Commonwealth government kept near the person of the exiled 'Charles Stuart.' He had been at Breda during the visit there paid by the queen of Bohemia and her daughters, accompanied by Craven, to Charles II, shortly before he set out on his Scottish expedition. Falconer now swore that on this occasion he had induced a number of officers to unite in a petition praying the king to accept their services against the parliament of England 'by the name of barbarous and inhuman rebels,' and that this petition had been promoted by Craven. Shortly afterwards, in February and March 1651, two other witnesses deposed to Craven's intimacy with the king at Breda, and it was added that he had made some short journeys in the king's service, and had taken care of an illegitimate child left behind him by Charles in the Low Countries, till forced to deliver up the same to its mother, 'one Mrs. Barlow.' The result was that, 16 March 1651, the parliament resolved that Craven was an offender against the Commonwealth of England within the terms of the declaration of 24 Aug. 1649, that his estates should be confiscated accordingly, and the commissioners for compounding should be empowered to seize and sequester all his property, both real and personal. An act for the sale of his estates was passed 3 Aug. 1652, by a vote of twenty-three to twenty; and it is stated that several members of the majority afterwards purchased parts of the property. In vain had Craven in 1651 appealed from abroad against the sentence, declaring Falconer guilty of perjury, inasmuch as the petition in question had been merely one for pecuniary aid, and had not included the vituperative expressions concerning the parliament which the spy had himself proposed. Equally in vain had the Palatine family exerted themselves on behalf of their benefactor, both the queen and her son, the Elector Charles Lewis, who prevailed upon the States-General to address to the council in London an urgent representation through their resident there, De Groot. (It is printed at length by COLLINS, in his short account of these transactions, of which a complete narrative, entitled 'Proceedings of Parliament against Lord Craven,' was published at London in 1653; cf. also MRS. GREEN, ii. 34-5 and MISS BENDER, ii. 409 seqq.) Happily, the beautiful seat of Combe Abbey, near Coventry, which Craven's father had originally purchased of Lucy, countess of Bedford, and where the queen of Bohemia had spent

her girlhood, was exempted from the confiscation, because of the heir presumptive's interest in it.

The endeavours made by Craven in 1653, possibly with the aid of what he had saved out of the wreck, to obtain a reversal of the parliament's decision remained fruitless (see the intercepted letters addressed to him by Colonel Doleman, a creature of the Protector, and by William Cromwell, THURLOE, *State Papers*, i. 513). Equally unsuccessful were the attempts made in the same year by the queen of Bohemia, who enclosed an urgent appeal in Craven's letter to President Lawrence (*ib.* ii. 139), and by the States-General (*ib.* ii. 449). Craven adhered to Elizabeth's fortunes, which had seemed likely to trench in some measure on the partial recovery of the Palatinate by her eldest son in the peace of Westphalia. But she was unable to quit the Hague, being deeply involved in debt there, while her son had no money to give her, and cherished no wish for her speedy return to the Palatinate, where she desired to recover her dower residence at Frankenthal. In 1653 Craven seems to have made more than one journey to Heidelberg on her behalf (see her letters to him printed by MRS. GREEN, ii. 38-40; and cf. a few data as to his movements in THURLOE, *State Papers*, i. 237, 467, 704). In the latter part of 1654 he renewed his efforts to obtain a reversal of judgment, and much ineffectual discussion took place on his case (see the notices in WHITELOCKE, *Memorials*, iv. 156, 157, 159, 162). Nor was it until the eve of the Restoration that the first sign shows itself of a change of policy in the matter. Whitelocke, who notes (iv. 357) that a petition from Craven was read 11 Aug. 1659, records (*ib.* 404) that 15 March 1660 an order was issued 'to stay felling woods in the Lord St. John's and Lord Craven's estates.'

At the Restoration Craven followed Charles II to England. He recovered his estates, though whether completely is not stated by his biographers, and he was loaded with honours and offices. He became sooner or later lord-lieutenant of Middlesex and Southwark, colonel of a number of regiments, including the Coldstream guards, and lieutenant-general; he was named master of the Trinity House, and high steward of the university of Cambridge; he was one of the commissioners for Tangiers, and of the lords proprietors of Carolina; he was sworn of the privy council (1666 and 1681); and in the peerage he was in March 1664 raised to the degrees of Viscount Craven of Uffington and Earl of Craven (for a full enumeration, see DOYLE; cf. COLLINS). But in prosperity

as in adversity he remained faithful to the service of the queen of Bohemia, whose own return to England was delayed for several months by her pecuniary embarrassments. He corresponded with her, supplying her with the news of the court (MRS. GREEN, ii. 88); and when Charles II with undeniable indifference continued to leave her without the offer of any residence in England, Craven placed his own London mansion, Drury House, at her disposal, and thus enabled her at last to come back to her native land (26 May 1661). During nearly all the remainder of Elizabeth's life she was his guest, and he generally attended her when she appeared in public (PEPYS, 17 Aug. 1661). As to the precise nature of their private relations even in this period, we are, naturally enough, without evidence. The office of master of the horse, which he had nominally held at her husband Frederick's court, he seems to have continued to fill at hers in his own house. In an account of a visit to the queen at Drury House by the Genoese Marquis Durazzo (extracted by MRS. GREEN, ii. 81, from his MS. *Relation of his Embassy*), he states that on entering he was met at the head of the stairs by Craven, 'proprietor of the house where the queen lives, and principal director of her court.' Not till 8 Feb. 1662 did she remove from Drury House to Leicester House, hired as a residence for herself; and here a fortnight afterwards (23 Feb.) she died. At her funeral the heralds who bore her royal crown were supported by Craven and his relative, Sir Robert Craven. To the former she had bequeathed her papers, together with her unique collection of Stuart and palatine family portraits. These Craven placed at Combe Abbey, where they are still preserved. It has been asserted that at the time of her death Sir Balthasar Gerbier was building for him at Hampstead Marshall in Berkshire 'a miniature Heidelberg' which was to be 'consecrated to Elizabeth' (MISS BENDER, ii. 432-3). But this is erroneous, or at least inaccurate, since Lysons (i. 286), quoting the epitaph on the architect's tomb, states the mansion not to have been begun till the year in which she died (MRS. GREEN, ii. 75 n.) Drury House, where she had enjoyed his princely hospitality, was afterwards rebuilt by him, and renamed Craven House.

On the question of the well-known popular belief, according to which Craven was privately married to the queen of Bohemia, there is in truth extremely little to say. The 'Craven MSS.' might be supposed to furnish some clue; but Mrs. Green (ii. 66) states the late Earl of Craven to have been 'of opinion that no such marriage took place, since neither

family documents nor traditions support the notion.' (It is curious that the margravine of Anspach, in her 'Memoirs,' ii. 93, should refer to the report without scepticism.) Mrs. Green further points out that the supposed marriage cannot even be shown to have been a contemporary rumour; for the report is not once alluded to in the extant correspondence of the day, and is, so far as is known, entirely of later date. Moreover, Mrs. Green notices, it is certain that a different rumour was actually current at the English court, viz. that Craven wished to marry the queen's eldest daughter Elizabeth, who was only seven years his junior. A marriage with this learned and pious woman, who had little of the light-heartedness in the midst of grief which characterised her mother and two at least of her sisters, could hardly have proved congenial to the gallant soldier. In favour of the supposed marriage between Craven and the queen there is nothing to urge except the analogies, such as they are, of the *mésalliances* of the age, among which that of Henrietta Maria to Lord Jermyn is perhaps the most striking. In Elizabeth's published letters there is not a word addressed to Craven, or concerning him, which assigns more than friendliness, or the most unembarrassed gaiety (see, e.g., her pleasant letter to Prince Rupert, in BROMLEY's *Royal Letters*, p. 286). Her bequest of papers and pictures to him proves nothing, nor on the other hand can any conclusion be drawn from his extraordinary munificence to her; more especially as, though of this evidence enough remains (the MARGRAVINE OF ANSPACH testifies, *Memoirs*, ii. 93, to having seen a bond for 40,000*l.*, which he had lent the queen), it is equally certain that he gave large sums to Charles II, and that his hand and heart were alike open, even to those who had no special claims upon him. In the days of the plague and of the fire of London he actively exerted himself. Indeed, it is a well-known anecdote that his horse knew the smell of a fire at a great distance, and was in the habit of immediately

off with him to the spot; and a tin elegy on his death expressly draws a parallel between the assistance which he gave to the queen and that which he gave to the unfortunate in general (MRS. GREEN, ii. 66*n.*) It is difficult to prove a negative; and a balancing of mere probabilities seems in the present instance uncalled for.

After the queen's death Craven, as has been seen, continued to occupy a distinguished place among those who enjoyed the goodwill of her royal nephews. In March 1668 Pepys describes him as 'riding up and down to give orders like a madman' to the troops assembled

in Lincoln's Inn Fields on the occasion of a city tumult. To Elizabeth's son Prince Rupert their old comradeship in war and tribulation must have specially endeared him; and on Rupert's death, in 1682, he became the guardian of the prince's illegitimate daughter, Rupert (see Rupert's will in BROMLEY's *Royal Letters*, Introd. p. xxvii). At the accession of James II information is said to have reached Craven that his resignation of his regiment would be acceptable in high quarters; but on his warmly deprecating the sacrifice of what he prized so much it was left to him (COLLINS). He was a member of the new sovereign's privy council, and was in June 1685 appointed lieutenant-general of the forces. Strangely enough, it had nearly fallen to the lot of himself and his beloved regiment to play a prominent part in the catastrophe of the Stuart throne. On the evening of 27 Dec. 1688, when the Dutch guards entered St. James's Park, the Coldstreams had the guard at Whitehall, and Craven was himself in command. Count Solms, the commander of the Dutch troops, called upon him to order his men away; but Craven refused to do so without express orders from the king himself. After an interview with Craven, and another with Count Solms, James ordered Craven to call off the Coldstreams; and when the king retired to rest, his palace was guarded by the troops of the Prince of Orange (O. KLOPP, *Der Fall des Hauses Stuart*, 1876, iv. 289-90; cf. CLARKE, *Life of James II*, 1816, ii. 264-5). There was a dispute as to whether James had agreed that the posts at Whitehall, as well as those at St. James's Palace, should be relieved by the Dutch guards.

Under the new régime the Coldstream regiment was bestowed on General Talmash, and the lord-lieutenancy of Middlesex upon the Earl of Clare. Craven's public life was now at an end; but he is said still to have shown much private activity, and to have continued his practice of aiding in the extinction of fires. He must also have found continued opportunities for gratifying his taste for building and gardens at his various seats—Hampsted Marshall, Benham (purchased by him from Sir Francis Castillon; see *Memoirs of the Margravine of Anspach*, ii. 90-1, with a reference to LYSONS's *Berkshire*, u.s.), and Combe Abbey, and at his London house aforesaid. He is also held to have been a patron of letters, on the not very conclusive evidence of the dedication to him of numerous works. He belonged to the Royal Society, and is stated to have been intimate with Evelyn, Ray, and other students of the natural sciences (*Biogr. Notes*, ap. MISS BENDER, ii. 456 sqq.) Yet a doubt must be

hinted whether he was actually what is called a 'man of parts.' The personal sketches of him remaining in the 'Memoirs of the Duchess Sophia' and in the 'Verney Papers' are anything but respectful in tone, though large allowance must be made for the confessed levity of a girl and for the conceited frivolity of a courtier. His personal valour, at least, is as indisputable as his self-sacrificing magnanimity; nor need we follow some of his contemporaries in trying to calculate the measure in which vanity may have been among the subsidiary motives of a consistently chivalrous conduct. He died unmarried on 9 April 1697, and was buried at Pinley, near Coventry, where his remains rest, with those of his descendants, in the vault of the church. His earldom and estates descended to a collateral line. There are numerous portraits of him in the splendid collection at Combe Abbey, among them one by Honthorst, another by H. Stone, and a third by Princess Louisa, one of the queen of Bohemia's daughters. In most of these the 'little Lord Craven,' at whom the courtiers affected to laugh, appears in armour, and well becomes his martial accoutrements.

[Collins's *Peerage of England*, 2nd edit. 1741, iv. 185-91; Doyle's *Official Baronage of England*, i. 484-5; Miss Benger's *Memoirs of Elizabeth Stuart, Queen of Bohemia*, 2 vols. London, 1825; Mrs. Everett Green's *Lives of the Princesses of England*, 2 vols. London, 1854; *Memoiren der Herzogin Sophie nachmals Kurfürstin von Hannover*, ed. A. Köcher, Leipzig, 1879; Whitelocke's *Memorials*, ed. 1853, vol. iv.; *Verney Papers*, ed. J. Bruce for the Camden Society, 1853; *Thurloe's State Papers*, ed. Thomas Birch, 1842, vols. i. and ii. The Craven MSS. remain unpublished as a whole, and do not appear as yet to have been inspected by the Historical MSS. Commission.] A. W. W.

Craven, Sir William (1548?-1618), lord mayor of London, second son of William Craven and Beatrix, daughter of John Hunter, and grandson of John Craven, was born at Appletreewick, a village in the parish of Burnsall, near Skipton in the West Riding of Yorkshire, about 1548. The date is made probable by the fact that he took up his freedom in 1569. At the age of thirteen or fourteen he was sent up to London by the common carrier (Whitaker, *History of Craven*, edit. 1812, p. 437) and bound apprentice to Robert Hulson, citizen and merchant taylor, who, as we gather from Craven's will, lived in the parish of St. John the Evangelist in Watling Street. Having been admitted to the freedom of the Merchant Taylors' Company on 4 Nov. 1569, Craven appears to have entered into business with Hulson, and subsequently

to have quarrelled with him. On 9 Nov. 1583 they submitted their differences 'from the beginning of the world to this day' to the arbitration of the master and wardens of the company. The quarrel turned upon a 'shop late in the occupation of William Craven.' The judgment of the master and wardens, given on 26 Nov. 1582, was that he should pay 10*l.* to Craven and 'have unto himself the said shoppe to use at his pleasure' (*MS. Records of Merchant Taylors' Company*). In 1588 Craven took a lease from the Mercers' Company of a 'great mansion house' in Watling Street in the parish of St. Antholin, where he carried on business with Robert and John Parker until his death. He was elected warden of his company on 4 July 1593, the year that the plague was 'hot in the city' (Stow, *Annals*), and on 19 July 1594, having 'borne and behaved himself commendably in the said place,' he was made one of the court of assistants. The minute books of the company show of what his commendable bearing consisted; thus on 15 May 1593 he gave 20*l.* 'to the relief of the widows of the almsmen of the company,' and on 15 May 1594 the master reported that 'Mr. Craven, instead of only giving 20*l.*, would take upon himself the support of one woman at 16*d.* a week.' Two years later he made a donation of 50*l.* towards the building of the library of St. John's College, Oxford, with which college the company was, by its school, closely connected; this donation is recorded on one of the windows of the library. On 2 April 1600 he was elected alderman for Bishopsgate ward, in which capacity he took part in the government of the city (*Calendar of State Papers*, xcvi. 469-70), and on 14 Feb. 1601 he was chosen sheriff of London. Towards the expenses of the shrievalty the Merchant Taylors' Company, as appears from its records, on 12 March 1600 voted him the sum of 30*l.* out of the 'common box,' and ordered its plate to be lent to 'him during his year of office.'

In 1602 he founded the grammar school in his native parish of Burnsall, Yorkshire (Harker, *Rambles in Upper Wharfedale*), and on 15 May of the same year became alderman of Cordwainer (*vice* Bishopsgate) ward. He was knighted at Whitehall by James I on 26 July 1603 (Nichols, *Progresses of James I*, i. 234). In 1604 he was one of the patrons of 'the scheme of a new college after the manner of a university designed at Ripon, Yorkshire' (Peck, *Desiderata*, vii. 290). It was probably about 1605 he married Elizabeth, daughter of William Whitmore, alderman of London. In 1607, the Merchant Taylors' Company being minded to entertain James I and Prince Henry, Craven was de-

puted with others to carry the invitation to Norwich (*MS. Records of Merchant Taylors' Company*).

In the autumn of 1610 the court of the Merchant Taylors' Company made preparations for Craven's approaching mayoralty, and on 6 Oct. unanimously voted a hundred marks 'towards the trimming of his l^dships house' (*ib.*) Craven was lord mayor of London for 1610-11, and the show, which had been suspended for some years, was revived with splendour. Christian, prince of Anhalt, was entertained with all his 'Germaine trayne' at the feast at the Guildhall afterwards (NICHOLS, *Progresses of James I*, ii. 370). In July 1611 Craven became alderman of Lime Street (*vice* Cordwainer) ward, in consequence perhaps of his having moved his residence from St. Antholin's to 'a fair house builded by Stephen Kirton' (see Stow's *Survey of London*, 1618) in the parish of St. Andrew Undershaft, Cornhill. This house, of which there is a print in the British Museum (reproduced *London Journal*, 26 Sept. 1857), was on the south side of Leadenhall Street; it was leased to the East India Company in 1620 and pulled down, and the East India House erected in 1726 (MAITLAND, *History of London*, p. 1003), which in 1862 was superseded by the present buildings. During Craven's mayoralty his name appears in connection with certain loans to the king (DEVON, *Issues of the Exchequer during the Reign of James I*, p. 133). On 9 Jan. 1611 he was elected president of Christ's Hospital, which post he occupied up to his death. His donations to the hospital were lands to the value of 1,000*l.* at Ugley in Essex, and certain other legacies (*Court Minutes of Christ's Hospital*, March 1613-1614). On 2 July 1613 he conveyed to St. John's College, Oxford, the advowson of Creeke in Northamptonshire 'upon trust that one of the ten senior fellows elected from (Merchant Taylors') School should be presented thereto' (*MS. Records of Merchant Taylors' Company*). In 1616 Lady Elizabeth Coke, wife of Sir Edward Coke [q. v.], on occasion of the famous quarrel with her husband, was at his request handed over to the hospitality of Craven, who must have entertained her at his house in Leadenhall Street (AIKIN, *Court and Times of James I*, Letters of Chamberlain and Carleton, 11 Oct. and 8 Nov. 1617). The king wrote him a letter of thanks, preserved at the Record Office (*Calendar of State Papers*, vol. xciv. 4 Nov. 1617, the king to Sir William Craven). It was in this year also that he joined with others in subscribing 1,000*l.* towards the repair and decoration of St. Antholin's Church (SEYMOUR, *London*, bk. iii. p. 514). The last

VOL. XIII.

public act recorded of Craven is the laying of the foundation-stone of the new Aldgate on 26 May 1618 (*ib.* i. 18-19). On 1 July of the same year he attended the court of the Merchant Taylors' Company for the last time, his will being 'openly read in court' on the 29th (*MS. Records of the Merchant Taylors' Company*), and he was buried at St. Andrew Undershaft on 11 Aug., 'where,' as Chamberlain writes to Sir Dudley Carleton, 'there were above five hundred mourners.' Craven had issue three sons and two daughters: William [q. v.], John (see below), Thomas, Elizabeth, and Mary. His arms were: or, five fleurs-de-lis in cross sable: a chief wavée azure; crest, a crane or heron rising proper. Motto, 'Virtus in actione consistit.'

Thesecond son, JOHN CRAVEN, was founder of the Craven scholarships at Oxford and Cambridge. He was held in high esteem by Charles I, who created him Baron Craven of Ryton, Shropshire, 21 March 1642-3. He died in 1649, and left no issue by his wife, Elizabeth, daughter of William, lord Spencer. By his will, dated 18 May 1647, he left large charitable bequests to Burnsall, Skipton, Ripon, Ripley, Knaresborough, and Boroughbridge, and money for redeeming captives in Algiers. His most important legacy was that of the manor of Cancerne, near Chichester, Sussex, to provide 100*l.* for four poor scholars, two at Cambridge and two at Oxford, with preference to his own poor kinsmen. The first award under the bequest was made at Cambridge 16 May 1649. The fund was immediately afterwards sequestrated by parliament, and on 7 May 1651 a petition was presented for the payment of the scholarships. In 1654 the sequestration was discharged. The value of the bequest has since considerably increased, and changes have been made in the methods of the award, but they are still maintained at both universities (COOPER, *Annals of Cambridge*, iii. 428; COLLINS, *Peerage*, ed. Brydges, v. 447; WHITAKER, *Craven*, ed. Morant, p. 510; *Sussex Archaeological Collections*, xix. 110).

[MS. Records of Merchant Taylors' Company and other authorities cited above.] W. C-B.

CRAWFORD. [See also CRAWFURD and CRAWFURD.]

CRAWFORD, EARLS OF. [See LINDSAY.]

CRAWFORD and BALCARRES, EARLS OF. [See LINDSAY.]

CRAWFORD, ADAIR (1748-1795), physician and chemist, born in 1748, was a pupil at St. George's Hospital. After he had

obtained his M.D. degree he is said to have practised with great success in London, and for so young a man was surrounded by a large circle of attached friends. Through their influence he was eventually appointed one of the physicians to St. Thomas's Hospital, and elected as professor of chemistry to the Military Academy at Woolwich.

At the age of twenty-eight Crawford visited Scotland. The experiments which he made on heat imply that he was for some time in Glasgow and in Edinburgh. Crawford informs us that he began his experiments in Glasgow on animal heat and combustion in the summer of 1777. They were communicated in the autumn of that year to Drs. Irvine and Reid and to Mr. Wilson. In the beginning of the ensuing session they were made known to the professors and students of the university of Edinburgh, and in the course of the winter they were explained by the author, to the Royal Medical Society of that city. In 1779 the first edition of Crawford's work was published in London by Murray. The full title of his book was 'Experiments and Observations on Animal Heat, and the Inflammation of Combustible Bodies; being an attempt to resolve these phenomena into a general law of nature.' In this work he examined all the opinions of Huxham, Haller, Heberden, Fordyce, and others. He submitted to Priestley, who was an especial friend, his experimental examinations of blood in fever. Priestley considered them to be very complete, and Crawford's deductions satisfactory. Crawford's book, 'Experiments,' attracted considerable attention, and William Hey, F.R.S., surgeon to the General Infirmary of Leeds, published in 1779 'Observations on the Blood,' in which he expressed his approval of Crawford's views. In 1781 William Morgan published 'An Examination of Dr. Crawford's Theory of Heat and Combustion,' in which he urged sundry objections to his conclusions; as did also Magellan in his 'Essai sur la nouvelle théorie du feu élémentaire,' &c. In 1788 Crawford published a second edition of this work, in which he candidly informs us that a very careful repetition of his experiments had revealed many mistakes respecting the quantities of heat contained in the permanently elastic fluids. 'In an attempt,' he says, 'to determine the relations which take place between such subtle principles as air and fire we can only hope for an approximation to the truth.' In 1781 the severe criticism of his theories led Crawford to discontinue his physical inquiries and devote his attention more directly to strictly professional matters.

He was distinguished by his desire to be

accurate in all his investigations. All his pieces of apparatus were graduated with a delicate minuteness which has never been surpassed. His experiments were invariably well devised and carried out with the most rigid care, the accuracy of his apparatus being constantly tested by all the methods at the disposal of the chemists of his day. Among his especial friends and counsellors were Black and Irvine, and of these he writes: 'I have endeavoured to mark, with as much fidelity and accuracy as possible, the improvements which were made by Dr. Black and Dr. Irvine in the doctrine of heat before I began to pay attention to this subject.' He admits to the full his indebtedness to these chemists. So closely did he follow in the path indicated by Black and Irvine that he tells us 'it has been insinuated that I published in a former edition of this work a part of the discoveries made without acknowledging the author. This charge was completely answered by a letter written from Glasgow College 27 Jan. 1780 by Dr. Irvine, in which he says: 'I likewise lay no claim to the general fact concerning the increase or diminution of the absolute heat of bodies in consequence of the separation or addition of phlogiston which is contained in your book.'

The investigations prosecuted by the philosophers of this period were vitiated by their acceptance of the 'Phlogistic Theory' of Stahland Beccher, which involved the inquiry into the phenomena of heat in a mist of hypothetical causes. Crawford's 'Experiments and Observations' clearly exhibit his sense of the difficulties surrounding the doctrine of phlogiston, which he admits 'has been called in question.' Kirwan, to whom Crawford dedicated his book, was the first to suggest that phlogiston was no other substance than hydrogen gas; but it was reserved for Lavoisier, in 1786, to extinguish the Stahlian error. Crawford failed to realise the truth which was so near him. He determined, however, the specific heats of many substances, both solid and liquid, and his investigations upon animal heat led Priestley to his admirable investigations.

In 1790 Crawford published a treatise 'On the matter of Cancer and on the Aerial Fluids,' and a considerable time after his death, i.e. in 1817, Alexander Crawford edited a noticeable book, by his relative, bearing the title of 'An Experimental Inquiry into the Effects of Tonics and other Medicinal Substances on the Cohesion of Animal Fibre.' Dr. Adair Crawford attracted the attention of his medical brethren by being the first to recommend the muriate of baryta (barii chloridum) for the cure of scrofula. This salt is said to

have been given in some cases with success, but prolonged experience has proved that the use of it is apt to occasion sickness and loss of power. Crawford, when only forty-six years of age, retired on account of delicate health to a seat belonging to the Marquis of Lansdowne at Lymington, Hampshire, and there he died in July 1795. A friend who knew him well wrote of him as 'a man who possessed a heart replete with goodness and benevolence and a mind ardent in the pursuit of science. All who knew him must lament that aught should perturb his philosophical placidity and shorten a life devoted to usefulness and discovery.'

[Kirwan's Defence of the Doctrine of Phlogiston; Scheele's Experiments on Air and Fire; De Luc's Treatise on Meteorology; Dionysius Lardner's Treatise on Heat; Sir John Herschel's Natural Philosophy; The Georgian Era, iii. 494; Gent. Mag. vol. lxxv.; Watt's Bibl. Brit.]

R. H.-T.

CRAWFORD, ANN (1734-1801), actress. [See BARRY, ANN SPRANGER.]

CRAWFORD, DAVID (1665-1726), of Drumsoy, historiographer for Scotland, born in 1665, was the son of David Crawford of Drumsoy, and a daughter of James Crawford of Baidland, afterwards Ardmillan, a prominent supporter of the anti-covenanting persecution in Scotland. He was educated at the university of Glasgow and called to the bar, but having devoted himself to the study of history and antiquities was appointed historiographer for Scotland by Queen Anne. In 1706 he published 'Memoirs of the Affairs of Scotland, containing a full and impartial account of the Revolution in that Kingdom begun in 1567. Faithfully published from an authentic manuscript.' The manuscript was, he said, presented him by Sir James Baird of Saughton Hall, who purchased it from the widow of an episcopal clergyman. The 'Memoirs' were dedicated to the Earl of Glasgow, and the editor stated that his aim in publishing them was to furnish an antidote to what he regarded as the pernicious tendency of Buchanan's 'History.' For more than a century the work was, on the testimony of Crawford, received as the genuine composition of a contemporaneous writer, and implicitly relied upon by Hume, Robertson, and other historians, until Malcolm Laing in 1804 published 'The Historie and Life of King James the Sext' as contained in the Belhaven MS., the avowed prototype of Crawford's 'Memoirs.' Laing asserted the 'Memoirs' of Crawford to be an impudent forgery, and showed that the narrative had been garbled throughout, by the

omission of every passage unfavourable to Mary, and the insertion of statements from Camden, Spottiswood, Melville, and others, these writers being at the same time quoted in the margin as collateral authorities. The Newbattle MS. of the same 'Historie,' in the possession of the Marquis of Lothian, was published by the Bannatyne Club in 1825. Crawford was the author of: 1. 'Courtship-a-la-mode, a comedy,' 1700. 2. 'Ovidius Britannicus, or Love Epistles in imitation of Ovid,' 1703. 3. 'Love at First Sight, a comedy,' 1704. He died in 1726, leaving an only daughter and heiress, Emilia, who died unmarried in 1731.

[Chalmers's Biog. Dict. x. 489-90; Chambers's Dict. of Eminent Scotsmen (Thomson), i. 395-396; Burke's Landed Gentry, ii. 385; Baker's Biog. Dram. (ed. 1812), i. 155; Laing's Preface to Historie of James Sext; Catalogue of Advocates' Library, Edinburgh.] T. F. H.

CRAWFORD, EDMUND THORNTON (1806-1885), landscape and marine painter, was born at Cowden, near Dalkeith, in 1806. He was the son of a land surveyor, and when a boy was apprenticed to a house-painter in Edinburgh, but having evinced a decided taste and ability for art, his engagement was cancelled, and he entered the Trustees' Academy under Andrew Wilson, where he had for fellow-students David Octavius Hill, Robert Scott Lauder, and others. William Simson, who was one of the older students, became his most intimate friend and acknowledged master, and from their frequent sketching expeditions together Crawford imbibed many of the best qualities of that able artist. His early efforts in art were exhibited in the Royal Institution, and his first contributions to the annual exhibition of the Royal Scottish Academy appeared in 1831, two of these being taken from lowland scenery in Scotland, and the third being the portrait of a lady. Although not one of the founders of the Academy, Crawford was one of its earliest elected members. His name appears in the original list of associates, but having withdrawn from the body before its first exhibition, it was not until 1839 that he became an associate. Meanwhile he visited Holland, whither he went several times afterwards, and studied very closely the Dutch masters, whose influence in forming his picturesque style was seen in nearly all that he painted. The ample materials which he gathered in that country and in his native land afforded subjects for a long series of landscapes and coast scenes, chiefly, however, Scottish; but it was not till 1848, in which year he was elected

an academician, that he produced his first great picture, 'Eyemouth Harbour,' and this he rapidly followed up with other works of high quality which established his reputation as one of the greatest masters of landscape-painting in Scotland. Among these were a 'View on the Meuse,' 'A Fresh Breeze,' 'River Scene and Shipping, Holland,' 'Dutch Market Boats,' 'French Fishing Luggers,' 'Whitby, Yorkshire,' and 'Hartlepool Harbour.' He also painted in water-colours, usually working on light brown crayon paper, and using body-colour freely. He practised also at one time very successfully as a teacher of art. The only picture which he contributed to a London exhibition was a 'View of the Port and Fortifications of Callao, and Capture of the Spanish frigate Esmeralda,' at the Royal Academy in 1836. The characteristics of his art are those of what may be termed the old school of Scottish landscape-painting. This was not so realistic in detail as the modern school, but was perhaps wider in its grasp, and strove to give impressions of nature rather than the literal truth. In 1858 Crawford left Edinburgh and settled at Lasswade, but he continued to contribute regularly to the annual exhibitions of the Academy till 1877, maintaining to the last the high position he had gained early in life. He was at one time a keen sportsman with both rod and gun. He died at Lasswade 27 Sept. 1885, after having for many years suffered much and lived in the closest retirement. He was buried in the new cemetery at Dalkeith. A 'Coast Scene, North Berwick,' and 'Close Hauled; crossing the Bar,' by him, are in the National Gallery of Scotland.

[Annual Report of the Council of the Royal Scottish Academy, 1885; Catalogues of the Exhibition of the Royal Institution for the Encouragement of the Fine Arts in Scotland; Catalogues of the Exhibition of the Royal Scottish Academy, 1831-77; Scotsman, 3 Oct. 1885; Edinburgh Courant, 28 Sept. 1885.] R. E. G.

CRAWFORD, JOHN (1816-1873), Scottish poet, was born at Greenock in 1816 in the same apartment in which his cousin, Mary Campbell, the 'Highland Mary' of Burns's song, had died thirt. He learned the trade of a house-painter, and in his eighteenth year removed to Alloa, where he died 13 Dec. 1873. In 1850 he published 'Doric Lays, being Snatches of Song and Ballad,' which met with high encomiums from Lord Jeffrey. In 1860 a second volume of 'Doric Lays' appeared. At the time of his death he was engaged on a history of the town of Alloa, and this, edited by Dr. Charles Rogers, was published pos-

thumously under the title 'Memorials of Alloa, an historical and descriptive account of the Town.'

[Charles Rogers's *Modern Scottish Minstrel*, vi. 98-100; J. Grant-Wilson's *Poets and Poetry of Scotland*, ii. 396-7.] T. F. H.

CRAWFORD, LAWRENCE (1611-1645), soldier, sixth son of Hugh Crawford of Jordanhill, near Glasgow, born in November 1611, early entered foreign service, passed eleven years in the armies of Christian of Denmark and Gustavus Adolphus, and was for three years lieutenant-colonel in the service of Charles Lewis, elector palatine (Wood). In 1641 he was employed by the parliament in Ireland, and appears in December 1641 as commanding a regiment of a thousand foot (BELLINGS, *Irish Catholic Confederation*, i. 230). In this war he distinguished himself as an active officer, but the cessation of 1643 brought Crawford into opposition with Ormonde. He objected to the cessation itself, and refused to take the oath for the king which Ormonde imposed on the Irish army, and above all, though willing to continue his service in Ireland, would not turn his arms against the parliament. For this he was threatened with imprisonment, and lost all his goods, but contrived himself to escape to Scotland. The committee of the English parliament at Edinburgh recommended Crawford to the speaker, and on 3 Feb. 1644 he made a relation of his sufferings to the House of Commons, and was thanked by them for his good service (SANFORD, 582). His narrative was published under the title of 'Ireland's Ingratitude to the Parliament of England, or the Remonstrance of Colonel Crawford, shewing the Jesuiticall Plots against the Parliament, which was the only cause why he left his employment.' A few days later Crawford was appointed second in command to the Earl of Manchester, with the rank of sergeant-major-general. 'Proving very stout and successful,' says Baillie, 'he got a great head with Manchester, and with all the army that were not for sects' (BAILLIE, ii. 229). Crawford's rigid presbyterianism speedily brought him into conflict with the independents in that army, and Cromwell wrote him an indignant letter of remonstrance on the dismissal of an anabaptist lieutenant-colonel (10 March 1644). At the siege of York Crawford signalled himself by assaulting without orders (16 June 1644). 'The foolish rashness of Crawford, and his great vanity to assault alone the breach made by his mine without acquainting Leslie or Fairfax,' led to a severe repulse (ib. ii. 195). A fortnight later, at the battle of Marston Moor, Craw-

ford commanded Manchester's foot. His kinsman, Lieutenant-colonel Skeldon Crawford, who commanded a regiment of dragoons on the left wing, brought a charge of cowardice against Cromwell (*ib.* ii. 218). Later Lawrence Crawford also, in conversation with Holles, told a story of the same kind (HOLLES, *Memoirs*, p. 16). After the capture of York, Manchester sent Crawford to take the small royalist garrisons to the south of it, and he took in succession Sheffield, Staveley, Bolsover, and Welbeck (RUSHWORTH, v. 642-5). In September the quarrel with Cromwell broke out with renewed virulence. Cromwell demanded that Crawford should be cashiered, and threatened that in the event of a refusal his colonels would lay down their commissions (BAILLIE, ii. 230). Though Cromwell was obliged to abandon this demand (GARDINER, *History of the Great Civil War*, i. 479, 481), the second battle of Newbury gave occasion to a third quarrel. Cromwell accused Manchester of misconduct. Crawford wrote for Manchester a long narrative detailing all the incidents of the year's campaign, which could be used as counter-charges against Cromwell (*Manchester's Quarrel with Cromwell*, 58-70, Camden Society). The passing of the self-denying ordinance put an end to the separate command of the Earl of Manchester, and Crawford next appears as governor of Aylesbury. In the winter of 1645 he twice defeated Colonel Blague, the royalist governor of Wallingford (VICARS, *Burning Bush*, 98, 116; WOOD, *Life*, 20). In the same year, on 17 Aug., while taking part in the siege of Hereford, he was killed by a chance bullet, and was buried in Gloucester Cathedral (WOOD, *Life*, 23). His monument was removed at the Restoration, but his epitaph is preserved by Le Neve (*Monumenta Anglicana*, i. 220).

[Wood's *Life*; Baillie's *Letters*, ed. Laing; Rushworth's *Historical Collections*; Sanford's *Studies and Illustrations of the Great Rebellion*; Carlyle's *Cromwell*; *Manchester's Quarrel with Cromwell* (Camden Soc.), 1875; Ireland's *Ingratitude to the Parliament of England*, &c. 1644; *A True Relation of several Overthrows given to the Rebels by Colonel Crayford, Colonel Gibson, and Captain Greames*, 1642; Hist. MSS. Comm. 8th Rep. pt. ii.] C. H. F.

CRAWFORD, ROBERT (d. 1733), author of 'Tweedside,' 'The Bush aboon Traquair,' and several other well-known Scotch songs, originally contributed to Ramsay's 'Tea-table Miscellany,' under the signature 'C.,' was the second son of Patrick Crawford, merchant in Edinburgh (third son of David Crawford, sixth laird of Drumsoy), by his first wife, a daughter of Gordon of Turnberry.

Patrick Crawford purchased the estate of Auchinames in 1715, as well as that of Drumsoy about 1731, which explains the statement of Burns that the son Robert was of the house of Auchinames, generally regarded as entirely erroneous. Stenhouse and others, from misreading a reference to a William Crawford in a letter from Hamilton of Bangor to Lord Kames (*Life of Lord Kames*, i. 97), have erroneously given William as the name of the author of the songs. That Robert Crawford above mentioned was the author is supported by two explicit testimonies both communicated to Robert Burns: that of Tytler of Woodhouslee, who, as Burns states, was 'most intimately acquainted with Allan Ramsay,' and that of Ramsay of Ochertyre, who in a letter to Dr. Blacklock, 27 Oct. 1787, asks him to inform Burns that Colonel Edmestone told him that the author was not, as had been rumoured, his cousin Colonel George Crawford, who was 'no poet though a great singer of songs,' but the 'elder brother, Robert, by a former marriage.' Ramsay adds that Crawford was 'a pretty young man and lived in France,' and Burns states, on the authority of Tytler, that he was 'unfortunately drowned coming from France.' According to an obituary manuscript which was in the possession of Charles Mackay, professor of civil history in the university of Edinburgh, this took place in May 1733. Burns, with his usual generous appreciation, remarks that 'the beautiful song of "Tweedside" does great honour to his poetical talents.' Most of Crawford's songs were also published with music in the 'Orpheus Caledonius' and in Johnson's *Musical Museum*.

[Laing's Edition of Stenhouse's *Notes to Johnson's Musical Museum*; *Works of Robert Burns*.]
T. F. H.

CRAWFORD or CRAUFURD, THOMAS (1530?-1603), of Jordanhill, captor of the castle of Dumbarton, was the sixth son of Lawrence Crawford of Kilbirnie, ancestor of the Viscounts Garnock, and his wife Helen, daughter of Sir Hugh Campbell, ancestor of the Earls of Loudoun. He was taken prisoner at the battle of Pinkie in 1547, but some time afterwards obtained his liberty by paying a ransom. In 1550 he went to France, where he entered the service of Henry II, under the command of James, second earl of Arran. Returning to Scotland with Queen Mary in 1561, he afterwards became one of the gentlemen of Darnley, the queen's husband, and seems to have shared his special confidence. When the queen set out in January 1566-7 to visit Darnley during his illness at Glasgow, Crawford was sent by Darnley to make

his excuses for his inability to wait on her in person. The particulars of the succeeding interview forced upon Darnley by the appearance of the queen in his bedchamber were immediately afterwards communicated to Crawford by Darnley, who asked his advice regarding her proposal to take him to Craigmillar. Crawford (according to a deposition made by him before the commissioners at York (*State Papers*, For. Ser. 1566-8, p. 177) on 9 Dec. 1568, which is the sole authority regarding the particulars of the interview) gave it as his opinion that she treated him too like a prisoner, in which Darnley concurred, although expressing his resolve to place his life in her hands, and to go with her though 'she should murder him.' After the murder Crawford joined the association for the defence of the young king's person and the bringing of the murderers to trial. Inspired doubtless by devotion to his dead master, he showed himself one of the most formidable enemies of his murderers, and although playing necessarily a subordinate part, perhaps no other person was so directly instrumental in finally overthrowing the power of the queen's party.

Acting in concert with the regent, Moray, Crawford suddenly presented himself at a meeting of the council which was being held at Stirling, 3 Sept. 1569, and, requesting audience on a matter of urgent moment, fell down on his knees and demanded justice on Maitland of Lethington and Sir James Balfour as murderers of the king (*Diurnal of Occurrents*, p. 147). Asserting that the crime with which he charged them was high treason, he protested that Lethington, who was present, should not be admitted to bail, and after a violent debate the council agreed to commit him, Balfour being subsequently apprehended at his residence at Monimail. The stratagem carried out so boldly by Crawford proved, however, abortive, for Lethington was shortly afterwards rescued by Kirkaldy of Grange, and Balfour obtained his release by bribing Wood, the regent's secretary.

After the election of the Earl of Lennox, father of Darnley, as regent, 13 July 1570, Crawford became an officer of his guard. At the request of the regent he undertook to make an attempt to surprise and capture the castle of Dumbarton, held by the followers of the queen, and commanding a free access to France. Situated on a precipitous rock rising from the Firth of Clyde to a height of 200 feet, with a spring of water on its summit, and united to the mainland merely by a narrow marsh, it was only by famine or by surprise that it could be captured, and both methods seemed equally vain. The feat of

Crawford, while thus displaying almost unparalleled daring, was, however, crowned with success, not simply by a happy accident, but chiefly because he thoroughly gauged its difficulties and omitted no precautions. Having secured the assistance of a yeoman of his own who had formerly been a watchman of the castle, and was acquainted both with the nature of the cliffs and the disposition of the guards, he, an hour before sunset on 31 March 1571, set out from Glasgow with a hundred and fifty men, provided with ladders and cords and 'crawes of iron.' At Dumbuck, within a mile of the castle, where they were joined by Cunningham of Drumwhassel and Captain Hume with a hundred men, he explained to his followers the nature of the enterprise. With their hackbuts on their backs and their ladders slung between them they then marched forward in single file. It was resolved to climb to the highest point of the castle, from which, on account of its fancied security, the nearest watch was about 120 feet distant. Dawn had begun while they began to climb, but the fogs from the marshes wrapped them round and concealed them as securely as darkness. Crawford, accompanied by his guide, led the way, and after he had overcome the difficulties of the ascent with never-failing ingenuity, they gained the summit just as the sentinel gave the alarm. Rushing in with the cry 'A Darnley! A Darnley!' they struck down the few half-naked soldiers whom the alarm had brought out of their barracks, and, seizing the cannon, turned them on the garrison, who offered no further resistance. A considerable number, including Lord Fleming, favoured by the fog made their way out and escaped, but Archbishop Hamilton and De Virac, the French ambassador, were both taken prisoners. Hamilton, five days after his capture, was executed at Stirling, but no one else suffered even imprisonment. To the queen's party the loss of the castle was an irreparable blow, no less than an astounding surprise. The feat, extraordinary even if it had been assisted by treachery, was generally regarded as impossible without it, but in a plain and unaffected account of the affair in a letter to Knox (printed in RICHARD BANNATYNE'S *Memorials*, pp. 106-7) Crawford says: 'As I live, we haue no maner of intelligence within the hous nor without the hous, nor I haue spoken of befoir.'

During the remainder of the civil war Crawford continued to distinguish himself in all the principal enterprises. He held command of one of the companies of 'waged souldiers' (CALDERWOOD, *History*, iii. 100), which, under Morton, concentrated in May

at Dalkeith and afterwards encamped at Leith, where, when they had united their forces with those of Lennox, a parliament was held at which sentence of forfeiture was passed against Lethington and others. In September following, when the parliament at Stirling was surprised by a party of horsemen sent by Kirkaldy of Grange, and the regent and others taken prisoners, Crawford, after the Earl of Mar had opened fire on those of the enemy who had gone to spoil the houses and booths, with the assistance of some gentlemen in the castle and a number of the townsfolk, sallied out against the intruders and drove them from the town (BANNATYNE, *Memorials*, p. 184). Most of the captives were at once abandoned, and, although Lennox was assassinated in the struggle, the main purpose of Kirkaldy was thus practically defeated. In July 1572 Crawford had a turn of ill-fortune, being defeated and nearly captured in the woods of Hamilton by some persons in the pay of the Hamiltons, but this, it is said, was owing to the fact that his assailants had been formerly in the service of the regent and were permitted to approach him as friends (*ib.* p. 237). At the siege of the castle of Edinburgh in 1573 Crawford was appointed with Captain Hume to keep the trenches (CALDERWOOD, *History*, iii. 281). On 28 May he led the division of the Scots which, with a division of the English, stormed the spur after a desperate conflict of three hours. By its capture Kirkaldy was compelled to come to terms, and it was to Hume and Crawford that he secretly surrendered the castle on the following day (SIR JAMES MELVILLE, *Memoirs*, p. 255). The fall of the castle extinguished the resistance of the queen's party and ended the civil war.

Crawford in his later years resided at Kersland in the parish of Dalry, of which his second wife, Janet Ker, was the heiress. He granted an annual rent to the university of Glasgow in July 1576, and in 1577 he was elected lord provost of the city. Crawford received the lands of Jordanhill, which his father had bestowed on the chaplainry of Drumry, the grant being confirmed by a charter granted under the great seal, 8 March 1565-6. His important services to James VI were recognised by liberal grants of land at various periods. In September 1575 James VI sent him a letter of thanks for his good service done to him from the beginning of the wars, promising some day to remember the same to his 'great contentment.' This he did not fail to do as soon as he assumed the government, for on 28 March 1578 Crawford received a charter under the great seal for

various lands in Dalry. On 24 Oct. 1581 he received the lands of Blackstone, Barns, and others in the neighbourhood of Glasgow, as well as an annuity of 200*l.* Scots, payable out of the religious benefices. Crawford was in command of a portion of the forces with which the Duke of Lennox proposed in August 1582 to seize the protestant lords, a design frustrated by intelligence sent from Bowes, the English ambassador. Crawford died on 3 Jan. 1603, and was buried in the old churchyard, Kilbirnie, where in 1594 he had erected a curious monument to himself and his lady, with the motto 'God schaw the right,' which had been granted him by the Earl of Morton for his valour in the skirmish between Leith and Edinburgh (see engraving in *Archæological and Historical Collections relating to Ayr and Wigton*, ii. 128).

[Crawford's Renfrewshire; Burke's Baronetage; Richard Bannatyne's Memorials (Bannatyne Club); Diurnal of Occurrents (Bannatyne Club); Sir James Melville's Memoirs; Calderwood's History of the Church of Scotland, vol. iii.; the Histories of Tytler, Hill Burton, and Froude.]

T. F. H.

CRAWFORD, THOMAS JACKSON, D.D. (1812-1875), Scottish divine, was a native of St. Andrews. His father, William Crawford, was professor of moral philosophy in the United College in that city. He received his education in the university of St. Andrews, took his degree in 1831, and, being licensed as a preacher by the presbytery of St. Andrews in April 1834, was presented by the principal and masters of the United College to the parish of Cults. In 1838 he was translated to Glamis, to which parish he had been presented by the trustees of Lord Strathmore; and six years later, having received from the university of St. Andrews the degree of D.D., he was transferred to the charge of St. Andrew's parish in Edinburgh. In 1859 he was appointed professor of divinity; in 1861 he was made a chaplain-in-ordinary to the queen; subsequently he became a dean of the chapel royal; and in 1867 his eminence as a theologian was recognised by his election to the office of moderator of the general assembly. He died at Genoa on 11 Oct. 1875.

His works are: 1. 'Reasons of Adherence to the Church of Scotland,' Cupar, 1843. 2. 'An Argument for Jewish Missionaries,' Edinburgh, 1847. 3. 'Presbyterianism defended against the exclusive claims of Prelacy, as urged by Romanists and Tractarians,' Edinburgh, 1853, 8vo. 4. 'Presbytery or Prelacy; which is the more conformable to

the pattern of the Apostolic Churches?' 2nd edit. Lond. [1867], 16mo. The subject dealt with in this and the preceding work led to a protracted controversy with Bishop Wordsworth, which was carried on in the columns of the 'Scotsman.' 5. 'The Fatherhood of God. considered in its general and special aspects, and particularly in relation to the Atonement. With a review of recent speculations on the subject' [by Professor R. S. Candlish and others], Edinburgh, 1866, 1867, 1870, 8vo. 6. 'The Doctrine of Holy Scripture respecting the Atonement,' Lond. 1871, 1874, 8vo. 7. 'The Mysteries of Christianity; being the Baird lecture for 1874,' London, 1874, 8vo.

[Scotsman, 13 Oct. 1875, p. 4; Irving's Eminent Scotsmen, p. 83; Cat. of Printed Books in Brit. Mus.] T. C.

CRAWFORD, WILLIAM, D.D. (1739?–1800), Irish presbyterian minister and historian, was born at Crumlin, co. Antrim, probably in 1739. He was the fourth in a direct line of presbyterian ministers of repute. Thomas Crawford, his father (*d.* 1782, aged 86), was minister at Crumlin for fifty-eight years. Andrew Crawford, his grandfather (*d.* 1726), was minister at Carnmoney for over thirty years. Thomas Crawford (*d.* 1670, aged 45), father of Andrew, was the ejected minister of Donegore; he married a sister of Andrew Stewart, author of a presbyterian 'History of the Church of Ireland.' William Crawford's mother was Anne Mackay, aunt of Elizabeth Hamilton [q. v.] He had three younger brothers, all distinguished in the medical profession: John, a surgeon in the East India Company's service, afterwards physician at Demerara, author of several medical works, died at Baltimore in 1813; Adair [q. v.]; Alexander, physician at Lisburn, died 29 Aug. 1823, aged 68. William, the eldest son, studied for the ministry at Glasgow, where he graduated M.A., and received the degree of D.D. in 1785. On 6 Feb. 1766 he was ordained minister of Strabane, co. Tyrone, a charge which had been vacant since the death of Victor Ferguson in 1763. Crawford, like his father, was a latitudinarian in theology, but he took no part whatever in ecclesiastical polemics; his tastes were literary, and in his active engagements he showed himself animated by no small amount of public spirit. He first came forward as an author in a critique of Chesterfield's 'Letters to his Son;' his plea, in the form of dialogues, for a more robust morality attracted notice at Oxford. Crawford next employed himself in translating a forgotten treatise on natural theology. The rise of the volunteer move-

ment in 1778 was welcomed by him as the dawn of national independence. He zealously promoted the movement, was chaplain to the first Tyrone regiment, and published two stirring sermons to volunteers, which were among the earliest productions of the press at Strabane. A more important contribution to patriotic literature was his 'History of Ireland,' published in the first year of Grattan's parliament. Thrown into the form of letters, it is an exceedingly well written and even eloquent work, valuable for its contemporary notices of the 'Whiteboys,' 'Oak Boys,' 'Steel Boys,' and volunteers, and for the insight it gives into the aims of the older school of advocates of national independence. Coincident with the plea for a free parliament, on the part of the liberal presbyterians of Ulster, was the aspiration for an Irish university in the north, dissociated from all sectarian trammels. While William Campbell, D.D. [q. v.], was negotiating for public support to his plan, two very vigorous efforts were made to start the project on a basis of private enterprise by James Crombie [q. v.] at Belfast, and by Crawford at Strabane. Crawford's academy, though short-lived, fulfilled the common aim more perfectly than Crombie's. The Strabane Academy was opened in 1785 with three professors. The curriculum was enlarged as the plan progressed, the synod continuing for a time to place the institution on the footing of a university, and appointing periodic examinations. Several presbyterian ministers received their whole literary and theological training at Strabane. The new turn given to the volunteer movement by the rise of the clubs of 'United Irishmen' (1791) was no doubt one of the causes which contributed to the ruin of the Strabane Academy. Men of liberal thought among the presbyterians were divided into hostile sections. Crawford followed Robert Black [q. v.] in his retreat from the seditious tendencies which were beginning to develop themselves. In 1795, during the brief administration of Earl Fitzwilliam, Crawford was advised that there was a prospect of a parliamentary grant 'to establish a university for the education of protestant dissenters.' Under the direction of a committee of synod, Crawford and two others went up to Dublin to press the matter, but with the recall of Fitzwilliam the opportunity passed away. In the earlier half of 1797 Arthur McMechan, or Macmahon, minister of the nonsubscribing congregation at Holywood, near Belfast, fled the country for political reasons, and is said to have entered the military service of France. A 'stupid' but popular Ulster fable makes him the progenitor of the late Marshal Macmahon. On

9 May 1798 the Antrim presbytery declared the congregation vacant. Crawford received a call to Holywood in September, resigned the charge of Strabane and his connection with the general synod in October, and on 21 Nov. was admitted into the Antrim presbytery. He died on 4 Jan. 1800, aged 60, leaving behind him the reputation of great attainment and a blameless character. William Bryson [q. v.], who had preached his father's funeral sermon, performed the same office for him. His widow survived till 20 Feb. 1806.

He published: 1. 'Remarks on the late Earl of Chesterfield's Letters to his Son,' 1776, 12mo; another edition, Dublin, 1776, 12mo. 2. 'Dissertations on Natural Theology and Revealed Religion, by John Alphonso Turretine,' Belf., vol. i. 1777, 8vo, vol. ii. 1778, 8vo. 3. 'A History of Ireland from the earliest period to the present time,' &c., Strabane, 2 vols. 1783, 8vo (dedication to Lord Charlemont; consists of letters to William Hamilton; has twenty pages of subscribers' names). Also 'Volunteer Sermons,' Strabane, 1779 and 1780.

[Belfast News-Letter, 10 Jan. 1800; Mason's Statistical Account of Ireland (1816), ii. 270; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, i. 184, iii. 371, 381; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser. 1880, p. 203 sq.; Killen's Hist. Cong. Presb. Ch. in Ireland, 1886, pp. 29, 232; Campbell's Manuscript Sketches of the History of Presbyterianism in Ireland, 1803, pt. ii. p. 70; Extracts from Manuscript Minutes of General Synod and Antrim Presbytery.] A. G.

CRAWFORD, WILLIAM (1788-1847), philanthropist, was the son of Robert Crawford, one of the old race of Crawfords in Fife-shire, a captain in the army, who late in life settled in London as a wine-merchant, and who had grounds for claiming to be the heir of the earldom of Balcarres, although he did not take any legal steps for the recognition of his rights. The father married Mary Haw of Yarmouth in Norfolk, and of that marriage the youngest son, William Crawford, was born in London on 30 May 1788, and received in his early years a mercantile education.

In 1804 Crawford obtained an appointment in the Naval Transport Office, London, and remained in it till 1815, when the office was broken up at the peace. In 1810 he had become an active member of the committee of the British and Foreign School Society, and had already begun to interest himself in such questions as the abolition of the slave trade and the reform of the penal laws. He soon became secretary to the London Prison Dis-

cipline Society, of which Samuel Hoare was chairman, and Thomas Buxton and Samuel Gurney were zealous members. He edited the annual 'reports' of that society, which grew into large volumes.

In 1833 Crawford was sent as commissioner to the United States, in order to examine the working of the American prison and penitentiary system. On his return he made a most valuable report on the subject to his official chief, which was printed by order of the House of Commons on 11 Aug. 1834. This report demonstrated the advantages of the Pennsylvanian system of separate cells, which had been in force at the great prison of Philadelphia for about five years, and had previously been in use in the prisons of some other American states. It was soon afterwards introduced into the United Kingdom, and found its way into other European countries. The first result of Crawford's inquiries was that in 1835 the act 5 & 6 Will. IV, cap. 38, was passed, authorising the appointment of inspectors of prisons in England and Scotland. Ireland had already had such inspectors since 1810. Great Britain was now divided into four districts. Crawford and Whitworth Russell (formerly chaplain at Millbank penitentiary) were appointed inspectors of the most important, that for the home and midland counties, including London. The eleven volumes of 'Prison Reports' from 1836 to 1847 show a part of the activity of these two inspectors, who were, in fact, the framers of the laws (2 & 3 Vict. cap. 42, 46, and 3 & 4 Vict. cap. 44) which legally established the separate cell system in the three kingdoms, and also of the regulations for the management of the new Parkhurst Reformatory, of which Crawford was really the originator. From 1841 Crawford was made solely responsible for the reports of the important prison of Pentonville, and he also had a large share in the reforms which our government was at that period beginning to apply to the prison systems of the British colonies.

The heavy official work with which Crawford was burdened told upon his health. He had suffered as a youth from an affection of the heart, and in 1841 he had a serious attack of illness, from which he never entirely recovered, although he continued to perform his official duties as usual until 22 April 1847, when he died suddenly in Pentonville prison, while attending a meeting of the managing committee of that institution. Crawford's private character was one of remarkable gentleness and amiability. He was unmarried.

[Personal knowledge.]

J. W.

CRAWFORD, WILLIAM (1825–1869), painter, the second son of Archibald Crawford, the author of 'Bonnie Mary Hay,' and other popular lyrics, was born at Ayr in 1825. Evincing in boyhood a taste for artistic pursuits, he was at an early age sent to Edinburgh to study under Sir William Allan at the Trustees' Academy, where his success in copying one of Etty's great pictures secured for him a travelling bursary, by means of which he was enabled to visit Rome and study there for two or three years. While in Rome he contributed occasional papers and criticisms to some Edinburgh newspapers. On his return he settled down to the practice of his profession in Edinburgh, where he found an influential patron in Lord Meadowbank, and for several years he was engaged as a teacher of drawing at the Royal Institution until the School of Design became associated with the Science and Art Department. He was an indefatigable worker, and was almost invariably represented in the annual exhibitions of the Royal Scottish Academy by the largest number of works that any single artist was allowed to send. Among his contributions were various sacred subjects, and a considerable number of genre pictures, which were most successful when dealing with female characters. Many of them were bought by the Royal Association for the Promotion of the Fine Arts in Scotland. But Crawford achieved his greatest success with his portraits in crayons, especially those of children and young ladies, which were executed with a grace and felicity of style that rendered them perfect in their way, and caused them to be much sought after. He exhibited portraits at the Royal Academy in London also between 1852 and 1868. He was elected an associate of the Royal Scottish Academy in 1860, and died suddenly in Edinburgh 1 Aug. 1869. His wife also has been a contributor to the exhibitions of the Royal Scottish Academy.

Among Crawford's best works are his 'May Queen' and 'May Morning,' 'The Return from Maying,' 1861, 'Waiting at the Ferry,' 1865, 'A Highland Keeper's Daughter' and 'More Free than Welcome,' 1867, 'The Wishing Pool,' and 'Too Late'—a beautiful young girl arriving at a garden gate 'too late' to prevent a duel between two rival lovers, one of whom lies dead near the gateway—exhibited at the Royal Scottish Academy in 1869.

[Scotsman, 3 Aug. 1869, reprinted in the Register and Magazine of Biography, 1869, ii. 146; Art Journal, 1869, p. 272; Catalogues of the Exhibition of the Royal Scottish Academy; Catalogues of the Exhibition of the Royal Academy of Arts, London, 1852–68.] R. E. G.

CRAWFORD, WILLIAM SHARMAN (1781–1861), politician, was eldest son of William Sharman of Moira Castle, co. Down, a protestant landed proprietor who was for many years M.P. for Lishburn in the Irish parliament, was colonel of a union regiment of volunteers, and died in 1803. William, born 3 Sept. 1781, married, 5 Dec. 1805, Mabel Fridiswid, daughter and heiress of John Crawford of Crawfordsburn, and Rade-mon, co. Down, and assumed by royal license the additional surname of Crawford. In 1811 he served as sheriff of Down, and in the following years persistently advocated Roman catholic emancipation. Crawford was meanwhile seeking to improve the condition of his tenants on his large Ulster estates, and he gave the fullest possible recognition to the Ulster tenant-right custom. His tenants often sold their tenant-right for sums equaling the value of the fee-simple. About 1830 Crawford resolved to agitate for the conversion of the Ulster custom into a legal enactment, and for its extension to the whole of Ireland. Tenant farmers in the north of Ireland eagerly accepted his leadership, and in 1835 he was returned to parliament as member for Dundalk. On 2 July 1835 he opened his campaign in the House of Commons by bringing forward a bill to compensate evicted tenants for improvements. Owing to the lateness of the session, the bill was dropped and reintroduced next session (10 March 1836), but it never reached a second reading.

Crawford rapidly declared himself an advanced radical on all political questions. On 31 May 1837 he attended a chartist meeting in London, and not only accepted all the principles of the chartist petition, but declared that there was no impracticability about any of them. He was one of the committee appointed to draft the bills embodying the chartist demands (LOVETT, *Autobiography*, p. 114). With O'Connell Crawford was never on good terms. Their temperaments were antipathetic. Crawford declined to support O'Connell's agitation for the repeal of the union, and he was consequently rejected by O'Connell's influence at Dundalk after the dissolution of 1837. In the first session of the new parliament (1838) Lord Melbourne's government passed, with O'Connell's assistance, the Irish Tithe Bill, which commuted tithe into a rent-charge, at the same time as it reduced tithe by twenty-five per cent. Crawford at once denounced the measure as a sacrifice of the tenants' interests. Soon after it had passed he met O'Connell at a public meeting at Dublin, and charged him with sacrificing Ireland to an alliance between himself and the whigs. O'Connell

replied with very gross personal abuse, which made future common action impossible. The tenant-right agitation was still gathering force in Ireland, and Crawford was agitating in England for the chartists. In 1841 Rochdale offered Crawford a seat in parliament. The constituency paid the election expenses, and he continued to represent Rochdale till the dissolution in July 1852. On 21 April 1842 he moved for a committee of the whole house to discuss the reform of the representation, and was left in a minority of 92. In 1843 he moved the rejection of the Arms Act, and supported Smith O'Brien's motion for the redress of Irish grievances. After the Devon commission presented its report (1844), he moved for leave to bring in a tenant-right bill, legalising the Ulster custom, and extending its operation to the whole of Ireland. Delays arose; the government declined to assist Crawford; and the bill was temporarily abandoned. On 29 Feb. 1844 Crawford attacked the government for the proclamation of the Clontarf meeting. On 1 March following he moved that consideration of the estimates should be suspended until the reform of the representation had been considered by the house. Fourteen members voted with him in the division. In succeeding sessions Crawford was the active spokesman of the radicals, and he never neglected an opportunity of bringing the Irish land question before the house. In 1846 the Tenant-right Association was formed under his auspices in Ulster, and this society developed into the Tenant League of Ireland in 1850. In 1847 Crawford's bill reached for a first time a second reading (16 June), and was rejected by 112 to 25. In the second session of the next parliament Crawford's bill was rejected (5 April 1848) by the narrow majority of twenty-three (ayes 122, noes 145). On 22 July 1848 Crawford moved an amendment to the Coercion Bill proposed by Lord John Russell, when only seven members supported him in the division. After taking every opportunity of pressing his tenant-right bill on the attention of parliament, he moved its second reading for the last time 10 Feb. 1852, when 57 voted for it and 167 against it. Crawford's age and declining health prevented his sitting in the succeeding parliament, which met in the autumn of 1852, and his place as head of the tenant-right movement was taken by Serjeant William Shee [q. v.], who reintroduced the Tenant-right Bill. A select committee of the House of Commons, which included Lord Palmerston, examined it together with a proposed scheme of land reform brought forward by the Irish attorney-general, Sir Joseph Napier, and known as Napier's code.

Crawford's bill was condemned by the committee; it was brought in again, however, in 1856 and immediately dropped. The Irish land legislation of 1870 and 1881 embodied most of Crawford's principles.

Many years before retiring from parliament Crawford formulated, in opposition to O'Connell, a scheme for an Irish parliament, known as the federal scheme. He first promulgated it in a number of letters published in 1843, and urged the appointment of 'a local body for the purpose of local legislation combined with an imperial legislation for imperial purposes.' 'No act of the imperial parliament,' he wrote, 'having a separate action as regards Ireland, should be a law in Ireland unless passed and confirmed by her own legislative body.' The federalists soon became a numerous party, and in 1844 O'Connell invited Crawford to come to some compromise with the Repeal Association, but Crawford declined; and in 1846, when the federalists again came to the front, O'Connell ridiculed the whole plan. In 1850 Crawford supported the Ecclesiastical Titles Bill, and excited the wrath of Dr. Molesworth, vicar of Rochdale. An acrimonious correspondence followed, which was published in 1851. In spite of strong protestant feeling, Crawford was always popular with Roman catholics, whose political rights he championed consistently. After 1852 Crawford lived at Crawfordsburn, and devoted himself to local and private business. He died 18 Oct. 1861, and was buried three days later at Kilmore. Crawford had ten children, and his eldest son, John, succeeded to the property.

[Times, 19 and 24 Oct. 1861; Shee's Papers on the Irish Land Question, 1863; R. Barry O'Brien's Parliamentary Hist. of the Irish Land Question, 1880; A. M. Sullivan's New Ireland, 1877; Sir C. G. Duffy's Young Ireland (1860), i. 10, 25, 266, 339; T. P. O'Connor's Hist. of the Parnell Movement, 1886; Hansard's Parl. Debates, 1835-7, 1841-52; Lovett's Autobiography, 1876; Lists of Members of Parliament, ii.; Burke's Landed Gentry, s.v. 'Sharman'; Webb's Irish Biography, s.v. 'Sharman.']

S. L. L.

CRAWFURD. [See also CRAWFURD and CRAWFORD.]

CRAWFURD, ARCHIBALD (1785-1843), Scottish poet, was born of humble parents in Ayr in 1785. In his ninth year he was left an orphan, and after receiving a very limited school education in Ayr went, in his thirteenth year, to London to learn the trade of a baker with his sister's husband. After eight years' absence he returned to Ayr, where at the age of twenty-two he attended the

writing classes in Ayr academy for a quarter of a year. Proceeding then to Edinburgh, he was for some time employed in the house of Charles Hay, after which he obtained an engagement in the family of General Hay of Rannes, in honour of whose daughter, who had nursed him while suffering from typhus fever, he composed the well-known song, 'Bonnie Mary Hay,' which originally appeared in the 'Ayr and Wigtownshire Courier.' Returning to Ayr with his earnings in 1811, he entered into business as a grocer, but this not proving successful he became an auctioneer, and also took a small shop for the sale of furniture. Having been indulged by his employers with the use of their libraries, Crawfurd had found the means of cultivating his literary tastes, and in 1819 ventured on authorship, by publishing anonymously 'St. James's in an Uproar,' of which three thousand copies were sold in Ayr alone, and for which the printer was apprehended and compelled to give bail for his appearance. In the same year Crawfurd began to contribute to the 'Ayr and Wigtownshire Courier' a number of pieces in prose and verse. They included a series of sketches founded on traditions in the west of Scotland, which in 1824 were published by subscription in a volume under the title 'Tales of a Grandfather,' new and enlarged edition in two volumes, by Archibald Constable & Co. in 1825. Shortly afterwards, in conjunction with one or two friends, he commenced a weekly serial in Ayr entitled 'The Correspondent,' which, however, on account of a disagreement between the originators, was only continued for a short time. Subsequently he brought out, on his own account, 'The Gaberlunzie,' which extended to sixteen numbers. To the publication he contributed a number of tales and poems, among the latter of which 'Scotland, I have no home but thee,' was set to music and soon became popular. In his later years he contributed articles in prose and verse to the 'Ayr Advertiser.' He died at Ayr 6 Jan. 1843.

[Charles Rogers's *Modern Scottish Minstrel*, vi. 31-3; Anderson's *Scottish Nation*.]

T. F. H.

CRAWFURD, GEORGE (d. 1748), genealogist and historian, was the third son of Thomas Crawfurd of Cartsburn. He was the author of a 'Genealogical History of the Royal and Illustrious Family of the Stewarts from the year 1034 to the year 1710; to which are added the Acts of Sederunt and Articles of Regulation relating to them; to which is prefixed a General Description of the Shire of Renfrew,' Edinburgh, 1710; 'The Peerage

of Scotland, containing an Historical and Genealogical Account of the Nobility of that Kingdom,' Edinburgh, 1716; and 'Lives and Characters of the Crown Officers of Scotland, from the Reign of King David I to the Union of the two Kingdoms, with an Appendix of Original Papers,' vol. i. 1726. The 'Description of the Shire of Renfrew' was published separately, with a continuation by Semple, at Paisley in 1788, and a second edition, with a continuation by Robertson, also at Paisley, 1818. The works, though now practically superseded, display considerable learning and industry. When Simon Fraser resolved to lay claim to the barony of Lovat, he employed Crawfurd to investigate the case, and to supply materials to support his pretensions. It is said to have been chiefly due to the researches of Crawfurd that Fraser obtained a favourable decision, but he nevertheless declined to pay Crawfurd anything for his trouble. Justly indignant at his meanness, Crawfurd used to call him one of the greatest scoundrels in the world, and threaten if he met him to break every bone in his body. The 'Letters of Simon, Lord Fraser, to George Crawfurd, 1728-30,' while the case was in progress, are published in the 'Spottiswoode Miscellany,' 400-9. He died at Glasgow, 24 Dec. 1748. By his wife, Mary, daughter of James Anderson, author of 'Diplomata Scotiae,' he had four daughters.

[Scots Mag. x. 614; Spottiswoode Miscellany as above; Anderson's *Scottish Nation*; Cat. of the Advocates' Library, Edinburgh.] T. F. H.

CRAWFURD, JOHN (1783-1868), orientalist, was born on 13 Aug. 1783, in the island of Islay, where his father had settled as a medical practitioner. He received his early education in the village school of Bowmore, and in 1799, at the age of sixteen, he entered on a course of medical studies at Edinburgh. Here he remained until 1803, when he received a medical appointment in India, and served for five years with the army in the North-west Provinces. At the end of that time he was, most fortunately in the interests of science, transferred to Penang, where he acquired so extensive a knowledge of the language and the people that Lord Minto was glad to avail himself of his services when, in 1811, he undertook the expedition which ended in the conquest of Java. During the occupation of Java, i.e. from 1811 to 1817, Crawfurd filled some of the principal civil and political posts on the island; and it was only on the restoration of the territory to the Dutch that he resigned office and returned to England. In the interval thus afforded him from his official duties he wrote

a 'History of the Indian Archipelago,' a work of sterling value and great interest, in 3 vols. 1820. Having completed this work he returned to India, only, however, to leave it again immediately for the courts of Siam and Cochin China, to which he was accredited as envoy by the Marquis of Hastings. This delicate mission he carried through with complete success, and on the retirement of Sir Stamford Raffles from the government of Singapore in 1823, he was appointed to administer that settlement. In this post he remained for three years, at the end of which time he was transferred as commissioner to Pegu, whence, on the conclusion of peace with Burma, he was despatched by Lord Amherst on a mission to the court of Ava. To say that any envoy could be completely successful in his dealings with so weak and treacherous a monarch as King Hpagyidoo would be to assert an impossibility; but it is certain that Crawfurd, by his exercise of diplomatic skill, accomplished all that was possible under the conditions. In the course of the following year Crawfurd finally returned to England, and devoted the remainder of his long life to the promotion of studies connected with Indo-China. With characteristic energy he brought out an account of his embassy to the courts of Siam and Cochin-China in 1828, and in the following year a 'Journal' of his embassy to the court of Ava (1 vol. 4to), which reached a second edition in 1834 (2 vols. 8vo). Among his other principal works were 'A Grammar and Dictionary of the Malay Language,' in 2 vols., 1852, and 'A Descriptive Dictionary of the Indian Islands and Adjacent Countries,' 1856; in addition to which he published many valuable papers on ethnological or kindred subjects in various journals. Endowed by nature with a steadfast and affectionate disposition, Crawfurd was surrounded by many friends, who found in him a staunch ally or a courteous though uncompromising opponent in all matters, whether private or public, in which he was in harmony or in disagreement with them. For many years Crawfurd was a constant attendant at the meetings of the Geographical and Ethnological Societies, and the vigour both of his mind and body made him up to the last an invaluable authority on all matters connected with Indo-China. At the ripe age of eighty-five Crawfurd died at South Kensington on 11 May 1868.

[Gent. Mag. 1868; Proceedings of the Royal Geographical Society, 1868; Times, 13 May 1868; and the works above cited.] R. K. D.

CRAWFURD or **CRAWFORD**, THOMAS (d. 1662), author of a 'History of the

University of Edinburgh,' was educated at St. Leonards College in the university of St. Andrews, where he matriculated in 1618 and graduated M.A. in 1621 (*St. Andrews University Rolls*). He was an unsuccessful candidate for the professorship of philosophy in the university of Edinburgh in 1625, but on 29 March of the following year he was inducted professor of humanity in the same university. On 26 Feb. 1630 he was appointed by the town council of Edinburgh to the rectorship of the high school. On the occasion of the visit of Charles I to Scotland in 1633 Crawfurd was appointed to assist John Adamson [q. v.], principal of the university, and William Drummond [q. v.] of Hawthornden in devising the pageants and composing the speeches and verses. These were published under the title '*Elrodia Musarum Edinensium in Caroli Regis ingressu in Scotiam*,' 1633. On 31 Dec. 1640 he returned to the university as public professor of mathematics, and on 3 Jan. following he was in addition made one of the regents of philosophy, the total annual salary granted him for discharging the duties of both chairs being six hundred merks (33*l.* 6*s.* 8*d.*). At the M.A. graduation ceremony Crawfurd introduced the custom of publishing 'Theses Mathematicæ.' In a document in the university library he is styled 'a grammarian and philosopher, likewise profoundly skilled in theology, and a man of the greatest piety and integrity.' He died 30 March 1662. Crawfurd's 'History of the University of Edinburgh from 1580 to 1646' was published in 1808, from the transcript in the university library made by Matthew Crawford from the original, which he states to be then in the possession of Professor Laurence Dundas of the university. He was also the author of '*Locorum Nominum propriorum Gentilitium vocumque difficiliorum, quæ in Latinis Scotorum Historiis occurrunt, explicatio vernacula*,' which, edited with additions and emendations by C. Irvine, was published in 1665; and 'Notes and Observations on Mr. George Buchanan's History of Scotland, wherein the difficult passages of it are explained, the chronology in many places rectified, and an account is given of the genealogies of the most considerable families of Scotland,' 1708, printed from a manuscript in the Advocates' Library. All these works are in the library of the British Museum. In the Advocates' Library there are some manuscript notes of Crawfurd's on 'Virgil.'

[Histories of the University of Edinburgh by Crawfurd, Dalzell, and Grant; Stevens's History of the High School of Edinburgh; British Museum Catalogue.] T. F. H.

CRAWLEY, SIR FRANCIS (1584–1649), judge, was born, according to Lloyd (*Memoirs of those that Suffered for the Protestant Religion*, 1668, p. 290), at Luton, Bedfordshire, on 6 April 1584. Lloyd adds that ‘his dexterity in logic at the university promised him an able pleader at the Inns of Court.’ There is no trace of him at the universities, however. He studied law first at Staple Inn and then at Gray’s Inn, of which he was admitted a member on 26 May 1598. He was called to the degree of serjeant-at-law on 26 June 1623, and elected reader at Gray’s Inn in the following autumn. In 1626 he was among the counsel whom the Earl of Bristol petitioned to have assigned him on his impeachment. He was appointed to a puisne judgeship in the common pleas on 11 Oct. 1632, and knighted. In November 1635 he advised the king that corn fell within the purview of the statute 25 Hen. VIII, c. 2, which regulated the price of ‘victuals,’ and that a maximum price might be fixed for it under that statute, the king’s object being to fix such a maximum and then raise money by selling licenses to charge a higher price. He subscribed the resolution in favour of the legality of ship-money drawn up in answer to the case laid before the judges by the king in February 1636. He subsequently gave judgment in the king’s favour in the exchequer chamber in Hampden’s case (27 Jan. 1637–8), and publicly asserted the incompetence of parliament to limit the royal prerogative in that matter. He was impeached for these actions in July 1641, the proceedings being opened by Waller, who compared his ‘progress through the law’ to ‘that of a diligent spy through a country into which he meant to conduct an enemy.’ He was restrained from going circuit (5 Aug.) Probably he joined the king on or before the outbreak of hostilities, for in 1643 he was at Oxford, where he received the degree of D.C.L. on 21 Jan. He died on 13 Feb. 1649, and was buried at Luton. By his wife Elizabeth, daughter of Sir John Rotherham, knight, of Luton, he had two sons, who survived him, of whom the elder, John, died without issue, and the younger, Francis, who appears as the holder of an estate at Luton in 1660, entered Gray’s Inn on 7 Aug. 1623, was called to the bar in February 1638, appointed cursitor baron of the exchequer in 1679, and died in 1682–3.

[Philips’s *Grandeur of the Law* (1685), p. 212; Dugdale’s *Orig.* 296; *Chron. Ser.* 107, 108; Cobbett’s *State Trials*, ii. 1300, iii. 843, 1078–87, 1305; *Cal. State Papers* (Dom. 1637–8), p. 540; *Parl. Hist.* 847; Whitelocke’s *Mem.* 47; Wood’s *Fasti* (Bliss), ii. 44; Foss’s *Lives of the Judges*; Rushworth, pt. iii. vol. i. p. 329.] J. M. R.

CRAWSHAY, ROBERT THOMPSON (1817–1879), ironmaster, youngest son of William Crawshay [q. v.] by his second wife, Elizabeth Thompson, was born at Cyfarthfa Ironworks 8 March 1817. He was educated at Dr. Prichard’s school at Llandaff, and from a very early age manifested a great interest in his father’s ironworks, and spent much of his time among them. As years increased he determined to learn practically the business of an ironworker, and in turn assisted in the puddling, the battery, and the rolling mills; he carried this so far that he even exchanged his own diet for that of the workmen. On the death of his brother William by drowning at the old passage of the Severn he became acting manager of the ironworks, and at a later period when his brother Henry removed to Newnham he came into the working control of the entire establishment. In 1864 the original lease of Cyfarthfa lapsed, and was renewed at Crawshay’s earnest entreaties. On the death of his father, the active head of the business, in 1867 he became the sole manager, and not only considerably improved the works, but opened out the coal mines to a greater and more profitable issue. At this time there were upwards of five thousand men, women, and children employed at Cyfarthfa, all receiving good wages, and well looked after by their master. Crawshay was often spoken of as the ‘iron king of Wales.’ His name came prominently before the public in connection with the great strikes of 1873–5. He was averse to unions among masters or men, but assented, as a necessary sequence of the action of the men, to a combination among the masters. Unionism became active at Cyfarthfa at a time of falling prices; Crawshay called his men together and warned them of the consequences of persisting in their unreasonable demands; but as they would not yield the furnaces were one by one put out. Soon after came the revolution in the iron trade, the discarding of iron for steel through the invention of the Bessemer and Siemens processes, and the thorough extinction of the old-fashioned trade of the Crawshays and the Guests. Crawshay would have reopened his works for the benefit of his people had it not been very apparent that under no circumstances could Cyfarthfa again have become a paying concern. The collieries were, however, still kept active, employing about a thousand men, and several hundreds of the old workmen laboured on the estates. For the last two years of his life he took little interest in business; he had become completely deaf and broken down by other physical infirmities. While on a visit to Cheltenham for the benefit of his health he died rather

suddenly at the Queen's Hotel 10 May 1879, and on 21 June following his personalty was sworn under 1,200,000*l.* His son, William Crawshay, succeeded to the management of the extensive coalfields, and inherited his father's estate at Caversham in Berkshire.

[*Engineer*, 16 May 1879, p. 359; *Journal of Iron and Steel Instit.* 1879, pp. 328-30; *Practical Mag.* 1873, pp. 81-4 (with portrait).]

G. C. B.

CRAWSHAY, WILLIAM (1788-1867), ironmaster, the eldest son of William Crawshay of Stoke Newington, Middlesex, was born in 1788, and on the death of his grandfather, Richard Crawshay, became sole proprietor of the Cyfarthfa Ironworks, near Merthyr Tydvil, South Wales. He was of all the Crawshays the finest type of the iron king. His will was law: in his home and business he tolerated no opposition. With his workmen he was strictly just. His quickness of perception and unhesitating readiness of decision and action made his success as an ironmaster when railways were first introduced. States wanted railways; he found the means, repaid himself in shares, and large profits soon fell into his hands. Before 1850 there were six furnaces at Cyfarthfa, giving an average yield per furnace of sixty-five tons; but under his management there were soon eleven furnaces, and the average yield was 120 tons, and the engine power was worked up to a point representing five thousand horse. He had ten mines in active work turning out iron ore, eight to ten shafts and collieries, a domain with a railway six miles in length, and large estates in Berkshire, Gloucestershire, and in other districts. Crawshay was in the habit of stacking bar iron during bad times; at one period during a slackness of trade Crawshay stacked forty thousand tons of puddled bars; prices went up, and in addition to his regular profit he cleared twenty shillings per ton extra upon his stock, realising by his speculative tact 40,000*l.* in this venture. In 1822 he served as sheriff of Glamorganshire. When Austria and Russia menaced the asylum of the Hungarians in Turkey in 1849, he subscribed 500*l.* in their behalf. He died at his seat, Caversham Park, Reading, 4 Aug. 1867, aged 79, leaving directions that he was to be buried within four clear days, and in a common earth grave. His personalty was sworn on 7 Sept. under two millions. The whole of his property in Wales was left to his son, Robert Thompson Crawshay [q. v.], his holdings in the Forest of Dean to his son, Henry Crawshay, and his estates at Treforest to Francis Crawshay. He was three times married.

[*Gent. Mag.* September 1867, pp. 933-5; *Mining Journal*, 10 Aug. 1867, p. 532; *Engineer*, 16 May 1879, p. 359.]

G. C. B.

CREAGH, PETER (*d.* 1707), catholic prelate, was probably a relative of Sir Michael Creagh, who was lord mayor of Dublin in 1688. On 4 May 1676 he was nominated by the propaganda to the united bishoprics of Cork and Cloyne, and on 9 March 1692-1693 he was, on the recommendation of James II, translated to the archbishopric of Dublin. He encountered great difficulties and troubles, was obliged to fly to France, and died at Strasburg in 1707.

[*Brady's Episcopal Succession*, i. 338, ii. 91; *D'Alton's Archbishops of Dublin*, p. 457.]

T. C.

CREAGH, RICHARD (1525?-1585), catholic archbishop of Armagh, called also Crevagh, Crewe, and in Irish O'Mulchreibe, was born about 1525, being the son of Nicholas Creagh, a merchant of the city of Limerick, and Johanna [White], his wife. Having obtained a free bourse from the almoner of Charles V, he went to the university of Louvain, where he studied arts as a convictor 'in domo Standonica,' and afterwards theology in the Pontifical College. He proceeded B.D. in 1555.

In or about 1557 he returned to Limerick, and in August 1562 he left that city for Rome by direction of the nuncio, David Wolfe. At this period he had a strong desire to enter the order of Theatines, but the pope dissuaded him from carrying out his intention. On 23 March 1563-4 he was appointed archbishop of Armagh. In October 1564 he reached London. Towards the close of that year he landed in Ireland, probably at Drogheda, and almost immediately afterwards he was arrested while celebrating mass in a monastery. He was sent in chains to London and committed to the Tower on 18 Jan. 1564-5. On 22 Feb. he was interrogated at great length by Sir William Cecil in Westminster Hall; and he was again examined before the recorder of London on 17 March, and a third time on 23 March. On the octave of Easter he escaped from the Tower and proceeded to Louvain, where he was received with great kindness by Michael Banis, president of the Pontifical College. After a short stay there he went to Spain, and about the beginning of 1566 he returned to Ireland. In August that year he had an interview with Shan O'Neil at Irish Darell, near Clondarell, in the county of Armagh.

On 8 May 1567 he was arrested in Connaught, and in August was tried for high treason in Dublin. Though acquitted, he

was detained in prison, but he escaped soon afterwards. Before the end of the year he was recaptured, sent to London, and lodged in the Tower, where, after enduring severe privations, he died on 14 Oct. 1585, not without suspicion of poison.

He wrote: 1. '*De Linguâ Hibernicâ*.' Some collections from this work are among the manuscripts in the library of Trinity College, Dublin. 2. *An Ecclesiastical History*. A portion of this work was, in Sir James Ware's time, in the possession of Thomas Arthur, M.D. 3. *A Catechism in Irish*, 1560. 4. *Account*, in Latin, of his escape from the Tower of London, 1565. In Cardinal Moran's '*Spicilegium Ossoriense*,' i. 40. 5. '*De Controversiis Fidei*.' 6. '*Topographia Hiberniæ*.' 7. '*Vitæ Sanctorum Hiberniæ*.'

[Brady's *Episcopal Succession*, i. 220. ii. 336; Brenan's *Ecc. Hist. of Ireland*, p. 416; Lenihan's *Limerick*, p. 117; Moran's *Spicilegium Ossoriense*, i. 38-58; O'Reilly's *Memorials of those who suffered for the Catholic Faith in Ireland*, pp. 88-116; Rambler, May 1853, p. 366; Renahan's *Collections on Irish Church Hist.* i. 9; Rothe's *Analecta*, pp. 1-48; Shirley's *Original Letters*; Stanyhurst's *De Rebus in Hiberniâ gestis*; Tanner's *Bibl. Brit.* p. 208; Ware's *Writers of Ireland* (Harris), p. 97.] T. C.

CREASY, SIR EDWARD SHEPHERD (1812-1878), historian, was born in 1812 at Bexley in Kent, where his father was a land agent. In the boy's early youth the father removed to Brighton, where he set up in business as an auctioneer and started the '*Brighton Gazette*,' chiefly with a view of publishing his own advertisements. Young Creasy having displayed intellectual leanings was placed on the Eton foundation, and obtained the Newcastle scholarship in 1831. He became fellow of King's College, Cambridge, in 1834, and was called to the bar at Lincoln's Inn in 1837. For several years he went on the home circuit, and he was for some time assistant-judge at the Westminster sessions court. In 1840 he was appointed professor of modern and ancient history in London University. In 1860 he was appointed chief justice of Ceylon, and received the honour of knighthood. Ten years afterwards he returned home on account of indisposition, and although able again to resume his duties, his health was permanently broken, and he finally retired in about two years. He died 27 Jan. 1878. The work by which Creasy is best known is his '*Fifteen Decisive Battles of the World*,' 1852, which, in some degree on account of its striking title, immediately became popular, and, while it has secured the favour of the general reader, has met with the approval of those learned in

military matters. The '*Historical and Critical Account of the several Invasions of England*,' published in the same year (1852), though not so well known, possesses similar merit. His '*Biographies of Eminent Etonians*,' which first appeared in 1850, has passed through several editions, but does not possess much intrinsic value. '*The History of the Ottoman Turks*' has also obtained a wide circulation, the latest edition being that of 1878. Among his other works are: 1. '*History of England*,' 1869-70, in 2 vols. 2. '*Old Love and the New*,' a novel, 1870. 3. '*Imperial and Colonial Institutions of the British Empire, including Indian Institutions*,' 1872. Along with Mr. Sheehan and Dr. Gordon Latham he took part in contributing to '*Bentley's Miscellany*' the political squibs in verse known as the '*Tipperary Papers*.'

[Men of the Time, 9th edit.; Annual Register, cxx. 130; Athenæum for February 1878.]

T. F. H.

CREECH, THOMAS (1659-1700), translator, was born in 1659 at Blandford in Dorset. His father, also called Thomas Creech, died in 1720, and his mother, Jane Creech, died in 1693, both being buried in the old church in that town. They had two children, Thomas the translator and one daughter Bridget, who married Thomas Bastard, an architect of Blandford, and had issue six sons and four daughters. Creech's parents were not rich. His classical training was due to Thomas Curgenvin, rector of Folke in Dorset, but best known as master of Sherborne school, to whom Creech afterwards dedicated his translation of the seventh idyllium of Theocritus, and to whom he acknowledged his indebtedness for his instruction in the preface to his translation of Horace. For his education material assistance was received from Colonel Strangways, a member of a well-known Dorsetshire family. In Lent term 1675 he was admitted as a commoner at Wadham College, Oxford, and placed under the tuition of Robert Pitt, the choice of the college being no doubt due to the fact that Pitt, as connected with his native county of Dorset, would aid in the lad's advancement. One of Creech's translations of the idyllium of Theocritus is inscribed to his 'chum Mr. Hody of Wadham College,' and another is dedicated to Mr. Robert Balch, who at a later date was his 'friend and tutor.' If an expression of his own can be trusted, his attainments at this period of his life were below the level of his contemporaries. Two of his letters to Evelyn are printed in the latter's diary (1850 ed. iii. 267, 272), and from the first, written in 1682, it appears 'that he was a boy scarce able to

reckon twenty and just crept into a bachelor's degree; but the second part of this sentence is probably an exaggeration. He was elected a scholar of his college 28 Sept. 1676, and took the following degrees: B.A. 27 Oct. 1680, M.A. 13 June 1683, and B.D. 18 March 1696. Hearne has put on record the statement that when Creech 'was of Wadham, being chamber-fellow of Hump. Hody, he was an extreme hard student,' and there remains considerable evidence in support of this statement. From the same authority we find that 'when Bach. of Arts he was Collector and making a speech as is usual for y^e Collectors to do he came off with great applause, w^{ch} gained him great Reputation, w^{ch} was shortly after [1682] highly rais'd by his incomparable translation into English verse of Lucretius.' He was one of the first scholars to benefit by Sancroft's reforms in the elections for fellowships at All Souls' College. When he put himself forward in the competition, there was nothing to recommend him but his talents; but according to Anthony à Wood he 'gave singular proof of his classical learning and philosophy before his examiners,' and was elected a fellow about All Saints day 1683. That Creech was 'an excell^t scholar in all parts of learning, especially in divinity, and was for his merits made fellow of All Souls,' is the corroborative testimony of Hearne. His industry in study continued for some time after his election to this preferment, but he grew lazy at last, and the faults of his character became more and more marked. For two years (1694-6) he was the head-master of Sherborne School, but he then returned to Oxford, where his strangeness of manner was noticed by a shrewd don in 1698, and for six months before his death he had studied the easiest mode of self-destruction. It was probably with the object of shaking off this growing melancholia that he accepted the college living of Welwyn, to which he was instituted 25 April 1699, but the disease had by this time taken too strong a hold upon his mind, and he never entered into residence. After he had been missing for five days he was discovered (in June 1700) in a garret in the house of Mr. Ives, an apothecary, with whom he lodged. A circumstantial account of his suicide is given in the journal of Mr. John Hobson (*Yorkshire Diaries*, Surtees Society, 1877, p. 272). 'He had prepared a razor and a rope, with the razor he had nick't his throat a little, which hurt him so much that he desisted; then he tooke the corde and tied himself up so low that he kneeled on his knees while he was dead.' At the coroner's inquest Creech was found *non compos mentis*, but the precise reasons which had brought about this

mental aberration were much debated at the time. One rumour current in his day was that he had committed suicide through sympathy with the principles of Lucretius, but this may be dismissed at once. The actual reasons were less fanciful. He wished to marry Miss Philadelphia Playdell of St. Giles, Oxford, but her friends would not consent to the marriage. Creech's constancy to this lady is shown in his will. It was dated 18 Jan. 1699, and proved 28 June 1700, and by it he divided his means, such as they were, into two parts, one of which he left to his sister Bridget Bastard for the use of his father during his lifetime and afterwards for herself, while he left the other moiety to Miss Playdell and appointed her sole executrix. She afterwards married Ralph Hobson, butler of Christ Church, and died in 1706, aged 34. Another and hardly less powerful motive was his want of money. Colonel Christopher Codrington, his brother-fellow at All Souls, had often proved his benefactor in money matters, and it is clear from Codrington's interesting letter to Dr. Charlett, which is printed in 'Letters from the Bodleian,' that with a little patience on Creech's part he would have again received from his friend the assistance which was expected. These two calamities, a disappointment in love and the pressure of pecuniary difficulties, were the strongest factors in unhinging the mind, naturally gloomy and despondent, of a man contemptuous of the abilities of others and fretting at his want of preferment. There were printed after his death two tracts: 1. 'A Step to Oxford, or a Mad Essay on the Reverend Mr. Tho. Creech's hanging himself (as 'tis said) for love. With the Character of his Mistress,' 1700. 2. 'Daphnis, or a Pastoral Elegy upon the unfortunate and much-lamented death of Mr. Thomas Creech,' 1700; second edition (corrected) 1701, and it is also found in 'A Collection of the best English Poetry,' vol. i. 1717. The first of these tracts is a catchpenny production; the second has higher merits. His portrait, three-quarters oval in a clerical habit, was given by Humphrey Bartholomew to the picture gallery at Oxford. It was engraved by R. White and also by Van der Gucht. The sale catalogue of his library, which was sold at Oxford on 9 Nov. 1700, is preserved in the Bodleian Library; but it contained no rarities, and the books fetched small prices.

Creech's translation of Lucretius vied in popularity with Dryden's Virgil and Pope's Homer. The son of one of his friends is reported to have said that the translation was made in Creech's daily walk round the parks in Oxford in sets of fifty lines, which he

would afterwards write down in his chamber and correct at leisure. The title-page of the first edition runs 'T. Lucretius Carus, the Epicurean Philosopher, his six books *de Natura rerum*, done into English verse, with notes, Oxford . . . 1682,' and Creech's name is appended to the dedication to 'George Pit, Jun. of Stratfield-Sea.' A second edition appeared in the following year with an augmented number of commendatory verses in Latin and English, some of which bore the names of Tate, Otway, Aphra Behn, Duke, and Waller; and when Dryden published his translations from Theocritus, Lucretius, and Horace, he disclaimed in the preface any intention of robbing Creech 'of any part of that commendation which he has so justly acquired,' and referred to his predecessor's 'excellent annotations, which I have often read and always with some new pleasure.' Creech's translation of Lucretius was often reprinted in the last century, and was included in the edition of the British poets which was issued by Anderson. The best edition appeared in 1714, and contained translations of many verses previously omitted and numerous notes from another hand designed to set forth a complete system of Epicurean philosophy. The fame of this translation of Lucretius induced Creech to undertake an edition of the original work. It appeared in 1695 with the title 'Titi Lucretii Cari de rerum natura libri sex, quibus interpretationem et notas addidit Thomas Creech,' and was dedicated to his friend Codrington. Numerous reprints of this edition have been published, the highest praise being accorded to that printed at Glasgow in 1753, which has been styled beautiful in typography and correct in text. Creech's agreement with Abel Swalle for the preparation of this volume is among the Ballard MSS. at the Bodleian Library. The several books were to be sent on the first of each month from August 1692 to January 1693, and the pay was to be 'ffour-and-twenty guinea pieces of gold.' Mr. H. A. J. Munro in his edition of Lucretius (vol. i. 1886 ed. p. 17 of introduction) speaks of his predecessor as 'a man of sound sense and good taste, but to judge from his book of somewhat arrogant and supercilious temper,' and describes his text, notes, and illustrations as borrowed mainly from Lambinus, attributing the popularity of Creech's work 'to the clearness and brevity of the notes.' By his success in Lucretius Creech was tempted to undertake the translation of other classical writers, both Greek and Latin. There accordingly appeared in 1684 'The Odes, Satyrs, and Epistles of Horace. Done into English,' and dedicated by him to Dryden, who was popularly

but unjustly accused of having lured poor Creech into attempting a translation which he shrewdly suspected would turn out a failure. Although it was reprinted in the same year, and again in 1688, 1715, 1720, and 1737, this version could not permanently hold its ground, and the reason for this want of lasting success may be found in the translator's confession in his preface that his soul did not possess 'musick enough to understand one note.' His name is now chiefly remembered from the circumstance that Pope prefaced his imitation of Horace, book i. epistle vi. with two lines, professedly an exact reproduction of Creech's rendering of the opening words of that epistle, though in reality they were reduced from three lines in his translation, and added thereto the couplet:

Plain truth, dear Murray, needs no flowers
of speech,
So take it in the very words of Creech.

The other translations by Creech consisted of: 1. Several elegies from Ovid with the second and third eclogues of Virgil in a collection of 'Miscellany Poems,' 1684. 2. Laconick Apothegms, or remarkable sayings of the Spartans in 'Plutarch's Morals,' 1684, vol. i. pt. iii. 135-204; a Discourse concerning Socrates his Demon, *ib.* ii. pt. vi. 1-59; the first two books of the Symposiacks, *ib.* ii. pt. vi. 61-144, iii. pt. viii. 139-418. 3. Lives of Solon, Pelopidas, and Cleomenes in 'Plutarch's Lives,' 1683-6, 5 vols., an edition often reprinted in the first half of the eighteenth century. 4. Idylliums of Theocritus, with Rapin's discourse of Pastorals, done into English, 1684, and reprinted in 1721, which was dedicated to Arthur Charlett. 5. The thirteenth Satire of Juvenal, with notes, in the translation 'by Mr. Dryden and other eminent hands,' 1693. 6. Verses of Santolius Victorinus, prefixed to 'The compleat Gard'ner of de la Quintinye, made English by John Evelyn,' 1693. 7. The five books of M. Manilius containing a system of the ancient astronomy and astrology, done into English verse, with notes, 1697. 8. Life of Pelopidas in the 'Lives of Illustrious Men' by Corn. Nepos, translated by the Hon. Mr. Finch, Mr. Creech, and others, 1713. Creech was engaged to the public at the time of his death for an edition of Justin Martyr, who 'was his hero,' and more than fifty sheets of notes which were found among his papers were lent to Dr. Grabe. These were pronounced 'very well done, only that there were some things in them very singular and would be accounted amongst men of skill *heterodox*.' Pope attributed the defects of Creech's translation of Lucretius to his imi-

tating the style of Cowley, but acknowledged that he had done more justice to Manilius. Joseph Warton, with more warmth of character, praised the Lucretius as well as many parts of the Theocritus and Horace. Creech's translation of Juvenal's thirteenth satire was deemed by the same critic equal to any of Dryden's.

[Wood's *Athenæ Oxon.* (Bliss), iv. 739-40; Spence's *Anecdotes*, 130-1, 251-2; Jacob's *Poets*, i. 38-9; Burrows's *All Souls*, 318-19; *Rel. Hearnianæ* (1857), ii. 583, 608; Hearne's *Remarks* (Doble's ed.), i. 73, 305, 358, 391, ii. 465; *Letters from Bodleian*, i. 45, 52, 54, 128-33; Wood's *Antiquities of Oxford* (Gutch), ii. 967; *Biog. Brit.* (Kippis); Hutchins's *Dorset* (1796), i. 135, 139 (1864 &c. ed.), iv. 290; Ballard MSS. vol. xx.; Cibber's *Poets*, iii. 186-192.]

W. P. C.

CREECH, WILLIAM (1745-1815), Edinburgh publisher and lord provost of Edinburgh, son of Rev. William Creech, minister of Newbattle, Midlothian, and Mary Buley, an English lady, related to the family of Quarme, Devonshire, was born 21 April 1745. After the death of his father his mother removed to Dalkeith, where the boy received an education qualifying him to enter the university of Edinburgh. There he manifested good abilities and is said to have become an elegant and accomplished scholar. With the view of entering the medical profession he attended a course of medical lectures, but having made the acquaintance of Kincaid, her majesty's printer for Scotland, who had succeeded to the publishing business of Allan Ramsay, he became apprentice to Kincaid & Bell, with whom he remained till 1766, when he went to London for improvement in his business. He returned to Edinburgh in 1768, and in 1770 accompanied Lord Kilmaurs, afterwards fourteenth earl of Glencairn, on a tour through Holland, France, Switzerland, and various parts of Germany. On the dissolution of the partnership of Kincaid & Bell in May 1771 he became partner with Kincaid, under the firm of Kincaid & Creech, until Kincaid withdrew in 1773, leaving Creech sole partner, under whom the business, as regards publishing, became the most important in Scotland. According to Lord Cockburn, Creech owed a good deal to the position of his shop, which 'formed the eastmost point of a long thin range of buildings that stood to the north of St. Giles's Cathedral.' Situated 'in the very tideway of our business,' says Cockburn, it became 'the natural resort of lawyers, authors, and all sorts of literary allies who were always buzzing about the convenient hive' (*Memorials*, p. 169). Cockburn, however, does not do justice to the

attractive influence of Creech himself, who, in addition to intellectual accomplishments, possessed remarkable social gifts, and was an inimitable story-teller. His breakfast-room was frequented by the most eminent members of the literary society of Edinburgh, the gatherings being known as 'Creech's levees.' Archibald Constable characteristically remarks that Creech 'availed himself of few of the advantages which his education and position afforded him in his relations with the literary men of Scotland' (*Archibald Constable and his Correspondents*, i. 535). This is an undoubted exaggeration, for he was the original publisher of the works, among others, of Dr. Blair, Dr. Beattie, Dr. George Campbell, Dr. Cullen, Dr. Gregory, Henry Mackenzie, and Robert Burns. At the same time his business was conducted on the old narrow-minded system, and on account of his social habits it did not receive a sufficient share of his attention, a fact which in great part explains the unpleasant result of his business relations with Robert Burns. He was introduced to Burns through the Earl of Glencairn, who recommended to him the publication of the second edition of Burns's 'Poems.' His delay in settling accounts caused Burns much worry and anxiety, and although after the final settlement Burns admitted that at last he 'had been amicable and fair,' his opinion of Creech was permanently changed for the worse. While he knew him only as the delightful social companion, Burns addressed him in a humorous eulogistic poem entitled 'Willie's Awa!' written during Creech's absence in London in 1787, expressing in one of the stanzas the wish that he may be

streekit out to bleach
In winter snaw,
When I forget thee, Willie Creech,
Though far awa!

In a 'Sketch' of Creech written two years afterwards, while the dispute about accounts was in progress, Creech is bitterly described as

A little, upright, pert, tart tripping wight,
And still his precious self his dear delight.

The lines were written when Burns was keenly exasperated, but although ultimately on an outwardly friendly footing with Creech, Burns never again addressed him on the old familiar terms, and even in a letter enclosing him some jocular verses and begging the favour in exchange of a few copies of his 'Poems' for presentation, addresses him merely as 'sir.'

Creech was the publisher of the 'Mirror' and 'Lounger.' He was also one of the foun-

ders of the Speculative Society. Besides excelling as a conversationalist he carried on an extensive correspondence with literary men both in England and Scotland. Several of his letters to Lord Kames are published in Lord Kames's 'Life' (2nd edit. iii. 317-35). Under the signature of 'Theophrastus' he contributed to the newspapers, especially the 'Edinburgh Courant,' a number of essays and sketches of character, the more interesting of these being 'An Account of the Manners and Customs in Scotland between 1763 and 1783,' which was ultimately brought down to 1793, and published in the 'Statistical Account of Scotland.' The greater portion of the 'Essays' were collected and published in 1791 under the title 'Fugitive Pieces,' and an edition with some additions and an account of his life appeared posthumously in 1815. He was also the author of 'An Account of the Trial of Wm. Brodie and George Smith, by William Creech, one of the Jury.' In politics Creech was a supporter of Mr. Pitt and Lord Melville, with the latter of whom he was on terms of special intimacy. Creech was addicted to theological discussion, held strongly Calvinistic views, and was a member of the high church session. He was the founder and principal promoter of the Society of Booksellers of Edinburgh and Leith, took an active part in the formation of the chamber of commerce (instituted 1786), and was the chairman of several public bodies, as well as fellow of the Royal and Antiquarian Societies. At different periods of his life he was a member of the town council, and he held the office of lord provost from 1811 to 1813. He was never married, and died 14 June 1815. His stock was purchased by Constable.

[Memoir prefixed to *Fugitive Pieces*; *Scots Magazine*, lxxvii. (1815), 15-16; *Chambers's Dictionary of Eminent Scotsmen* (Thomson), i. 398; *Wilson's Memorials of Edinburgh*, pp. 198, 200, 235; *Works of Robert Burns*; *Lord Cockburn's Memorials*.]

T. F. H.

CREED, CARY (1708-1775), etcher, was the son of Cary Creed and Elizabeth his wife, and grandson of the Rev. John Creed, vicar of Castle Cary, Somersetshire. He etched and published a number of plates from the marbles in the collection of the Earl of Pembroke at Wilton House. These are slightly but cleverly executed. Four editions of the work are known: with sixteen etchings, with forty etchings (1730), with seventy etchings (1731), and with seventy-four etchings (1731). Creed died 16 Jan. 1775, aged 67, and was buried at Castle Cary.

[*Redgrave's Dict. of Artists*; *Gent. Mag.* (1775) xiv. 46; *Collinson's History of Somerset*, ii. 57; *Lowndes's Bibl. Man.*]

L. C.

CREED, ELIZABETH (1644?-1728), philanthropist, born in or about 1644, was the only daughter of Sir Gilbert Pickering, bart., of Tichmarsh, Northamptonshire, by Elizabeth, only daughter of Sir Sidney Montagu, and sister of Edward Montagu, first earl of Sandwich (*COLLINS, Peerage*, ed. Brydges, iii. 449). On her father's side she was a cousin of Dryden, on her mother's a cousin of Pepys. In October 1668 she became the wife of John Creed [see below] of Oundle, Northamptonshire, who appears to have been at one time a retainer in the service of Lord Sandwich, and, to judge from Pepys's slighting allusions, of humble origin. Of this marriage eleven children were born. On her husband's death in 1701 Mrs. Creed retired to her property at Barnwell All Saints, near Oundle, where she devoted the remainder of her life to works of beneficence. Herself an artist of considerable skill, she gave free instruction to girls in drawing, fine needlework, and similar accomplishments. Several of the churches in the neighbourhood of Oundle were embellished with altar-pieces, paintings, and other works by her hands. In 1722 she erected a monument to Dryden and his parents in the church of Tichmarsh. A portrait by her of the first Earl of Sandwich hangs at Drayton, and many other portraits and a few pictures painted by her are still preserved among her descendants. Mrs. Creed died in May 1728. A daughter, Elizabeth, who married a Mr. Stuart, inherited her mother's tastes, and ornamented the hall of an old Tudor mansion near Oundle; but all traces of her work have long disappeared (*REDGRAVE, Dict. of Artists*, 1878, p. 105).

JOHN CREED was a man of some importance in his day. Of his history previously to the Restoration little is known, but in March 1660 he was nominated deputy-treasurer of the fleet by Lord Sandwich, and two years later was made secretary to the commissioners for Tangier. On 16 Dec. 1663 he became a fellow of the Royal Society. His official duties brought him into frequent contact with Pepys, by whom he was both feared and disliked. In his 'Diary' Pepys speaks of Creed as one who had been a puritan and adverse to the king's coming in. But he adapted his policy to the times and grew rich. On his monument at Tichmarsh, where he had an estate, Creed is described as having served 'his majesty King Charles y^e II in divers Hon^{ble} Employments at home and abroad' (*BRIDGES, Northamptonshire*, ii. 386); but whether this refers merely to his services in the admiralty or to others of greater importance cannot now be ascertained. His eldest son, Major Richard Creed, who was killed at Blenheim, also lies buried in Tichmarsh church, where there still

exists a cenotaph to his memory, similar in design to the one erected in the south aisle of Westminster Abbey.

[Pepys's Diary (Bright), i. 70, 499, ii. 93, iii. 105, 148, v. 375, and passim; Bridges's Northamptonshire, ii. passim; Wilford's Memorials, pp. 762-4; Will of J. Creed reg. in P. C. C. 44, Dyer; Will of E. Creed reg. in P. C. C. 176, Brook.] G. G.

CREED or **CREEDE**, **THOMAS** (d. 1616?), stationer, was made free of the Stationers' Company 7 Oct. 1578 by Thomas East. He dwelt at the sign of the Catharine Wheel, near the Old Swan, in Thames Street. A long list of books printed by Creed is given in Herbert's 'Ames' (ii. 1279-84). Among these are the 1599 quarto of 'Romeo and Juliet,' printed for Cuthbert Burby; the 1598 quarto of 'Richard III,' printed for Andrew Wise; and the 1600 quarto of 'Henry V,' printed for T. Millington and J. Busby. Creed's career as a printer extends from 1582 to 1616. He frequently used for his device an emblem of Truth, crowned and flying naked, scourged on the back with a rod by a hand issuing from a cloud. Encircling the device is the motto, 'Veritas virescit vulnere.'

[Herbert's Ames, ii. 1279-84; Arber's Transcript of Stat. Reg. ii. 679, 823; Bigmore and Wyman's Bibliography of Printing, i. 148-9; Index of Printers, &c., appended to Brit. Mus. Cat. of Early English Books to 1640.] A. H. B.

CREED, **WILLIAM** (1614?-1663), divine, the son of John Creed, was a native of Reading, Berkshire. He was elected a scholar of St. John's College, Oxford, in 1631, proceeded B.A., was elected a fellow of his college, commenced M.A. in 1639, and graduated B.D. in 1646. During the civil war he adhered to the royalist cause, and preached several sermons before the king and parliament at Oxford. He was expelled from his fellowship and from the university in 1648, but in the time of the usurpation he held the rectory of Codford St. Mary, Wiltshire. At the Restoration he was created D.D., and appointed in June 1660 to the regius professorship of divinity at Oxford, to which office a canonry of Christ Church is annexed. In July 1660 he became archdeacon of Wiltshire, and on 13 Sept. in the same year prebendary of Lyme and Halstock in the church of Salisbury. He was also rector of Stockton, Wiltshire. William Derham, in his manuscript 'Catalogue of the Fellows of St. John's College,' says 'he was in the worst of times a staunch defender of the church of England, an acute divine, especially skilled in scholastic theology, and a subtle disputant.' Creed died at Oxford on 19 July 1663.

Besides several sermons, he published: 'The Refuter refuted; or Dr Hen. Hammond's 'Εκτενέστερον defended against the impertinent cavils of Mr Hen. Jeanes,' London, 1660, 4to.

[Wood's Athenæ Oxon. (Bliss), iii. 638; Wood's Annals (Gutch), ii. 508, 588, 846; Wood's Colleges and Halls (Gutch), p. 491; Cat. of Printed Books in Brit. Mus.; Le Neve's Fasti (Hardy), ii. 525, 631, 657, iii. 493, 510.] T. C.

CREIGHTON. [See also **CRICHTON**.]

CREIGHTON or **CRICHTON**, **ROBERT** (1593-1672), bishop of Bath and Wells, son of Thomas Creighton and Margaret Stuart, who claimed kinship with the earls of Athole, and therefore with the royal house, was born at Dunkeld, Perthshire, in 1593, and was educated at Westminster, whence in 1613 he was elected to Trinity College, Cambridge. He proceeded M.A. in 1621, and on 27 Feb. 1622 was one of the opponents in a philosophical disputation held before the Spanish ambassador, Don Carlos Coloma, and other noble visitors, 'which he very learnedly handled' (COLE, *Athenæ Cantab.*) In 1625 he was made professor of Greek, and on 27 Feb. 1627 succeeded his friend, George Herbert, as public orator of the university, holding both these offices until his resignation of them in 1639. In 1628 he was incorporated M.A. at Oxford. On 18 March 1631 he was installed prebendary in the cathedral of Lincoln, and on 17 Dec. of the following year he was made canon residentiary of Wells, holding also a living in Somersetshire, and the treasurership of the cathedral, to which he was appointed by Archbishop Abbot during the vacancy of the see. In 1637 he held the deanery of St. Burians in Cornwall, and in 1642 was vicar of Greenwich. At the outbreak of the civil war he retired to Oxford, where he was made D.D. and acted as the king's chaplain, holding the same office under Charles II. On the fall of Oxford he escaped into Cornwall in the disguise of a labourer and embarked for the continent. He was a member of the court of Charles II in his exile, and Evelyn heard him preach at St. Germain on 12 Aug. 1649 (EVELYN, *Diary*, i. 253). In 1653 he wrote from Utrecht to thank Margaret, marchioness (afterwards duchess) of Newcastle, for her book which she had sent him. During his exile the king appointed him dean of Wells. On entering on this office at the Restoration he found the deanery in the hands of Cornelius Burges [q. v.], who refused to surrender it, and forced him to bring an action of ejectment against him, and proceed to trial in order to obtain possession of it. He took an active part in restoring the cathedral from the

dilapidated state into which it had fallen, partly by the mischief done in 1642 and partly by neglect, presenting the church with a brass lectern and bible and putting up a painted window at the west end, for which he paid 140*l.* (COLE), the whole cost of his gifts amounting to 300*l.* (REYNOLDS, *Wells Cathedral*). He preached often before the king and before the House of Commons, and Evelyn, who gives several notices of his sermons, says he was 'most eloquent' (*Diary*, i. 358). Pepys, who also admired his preaching, nevertheless calls him 'the most comical man that ever I heard in my life; just such a man as Hugh Peters,' and gives a description of a very plain-spoken sermon he heard from 'the great Scotchman' on 7 March 1662 on the subject of the neglect of 'the poor cavalier' (PEPYS, *Diary*, i. 332). While Creighton's preaching was learned it was evidently full of freshness and energy. He was a fearless man, and in July 1667 preached 'a strange bold sermon' before the king 'against the sins of the court, and particularly against adultery, . . . and of our negligence in having our castles without ammunition and powder when the Dutch came upon us; and how we had no courage nowadays, but let our ships be taken out of our harbour' (*ib.* iv. 140). The king liked him the better for this boldness. On 22 June 1663 Creighton took the oaths for his naturalisation. On 25 May 1670 he was elected bishop of Bath and Wells and consecrated 19 June following. He died on 21 Nov. 1672, and was buried in St. John's Chapel in his cathedral. His marble tomb and effigy had been prepared by himself at great expense (COLE). Some time after 1639, when he was still fellow of Trinity, he married Frances, daughter of William Walrond, who survived until 30 Oct. 1683. By her he had Robert Creighton [q. v.] Besides contributing to the Cambridge collection of verses on the death of James I, Creighton published 'Vera Historia Unionis inter Græcos et Latinos sive Concilii Florentini exactissima narratio,' a translation into Latin from the Greek of Sgoropulos, the Hague, 1660, with a long preface; this was answered by the jesuit Leo Allatius 'In R. Creyghtoni apparatus versionem et notas,' Rome, 1674 (earlier editions of both these works must have appeared, comp. Evelyn's 'Diary,' i. 253), and to this Creighton made a reply. Wood also speaks of some published sermons. A portrait of Creighton is in the palace at Wells. The bishop's name is sometimes spelt Creeton and in various other ways.

[Cole's *Athenæ Cantab.*; Addit. MS. 6866, p. 3; Wood's *Fasti Oxon.* i. 444; Willis's Ca-

thedrals, ii. 164; Walker's *Sufferings of the Clergy*, ii. 72; Pepys's *Diary*, i. 332, ii. 133, iv. 140; Evelyn's *Diary and Correspondence*, i. 253, 358, ii. 88, 231; Salmon's *Lives*, p. 160; Welch's *Alumni Westmon.* p. 82; Reynolds's *Wells Cathedral*, pref. cliv; Somerset Archæol. Soc.'s *Proc.* xii. ii. 40; Cassan's *Bishops of Bath and Wells*, ii. 70-3.] W. H.

CREIGHTON or CREYGHTON, ROBERT (1639 ?-1734), precentor of Wells, was the son of Robert Creighton, bishop of Bath and Wells [q. v.] He was born about 1639, and probably went into exile with his father. In 1662 he took the degree of M.A. at Cambridge, where he was elected fellow of Trinity College and professor of Greek. The latter post he seems to have held for only one year, as in 1663 Le Neve (*Fasti*, ed. Hardy, vol. iii.) gives the name of James Valentine as professor, though according to Chamberlayne (*Present State of England*) he was professor until 1674. From 1662 to 1667 he was prebendary of Timberscomb, Wells, and on 3 April 1667 he was appointed to the prebendal stall of Yatton in the same cathedral. On 2 Jan. 1667-8 Creighton was recommended by royal letters of Charles II for a canonry in the cathedral on a vacancy occurring, and on 2 May 1674 he was made canon, and on the same day installed as precentor. In 1678 he received the degree of D.D. at Cambridge, and in 1682 published a sermon on the 'Vanity of the Dissenters' Plea for their Separation from the Church of England,' which he had preached before the king at Windsor. The 'Examen Poeticum Duplex' of 1698 also contains three Latin poems from his pen. In 1719 he gave an organ to the parish of Southover, Wells, and on two occasions gave sums to the almshouses in the same parish. He died at Wells 17 Feb. 1733-4, and was buried there on the 22nd following. Creighton is now solely remembered as a musician. He was taught music at an early age, and was passionately devoted to its pursuit. Burney's statement (iii. 599) that he was once a gentleman in the chapel of Charles II must be a mistake, unless it refers to the time when he was in exile. He wrote a few services and anthems, which, though not very powerful nor original, are exceedingly good music, and are still frequently performed. Creighton was a married man, and had a family, several members of which were connected with Wells during the seventeenth and eighteenth centuries.

[Le Neve's *Fasti*, ed. Hardy, i. 181, &c., iii. 614, 660 (the statement at p. 660 of the last volume, that the Robert Creighton who was Greek professor at Cambridge in 1662 afterwards became bishop of Bath and Wells, is an error. The bishop

was Greek professor in 1625); Grad. Cantab.; Collinson's Hist. of Somerset, iii. 410; Harl. MS. 7389; Dickson's Cat. of Music in Ely Cathedral; Hawkins's Hist. of Music, v. 100; Brit. Mus. Cat. of Printed Books; Act Books of the Dean and Chapter of Wells Cathedral, communicated by Mr. W. Fielder.] W. B. S.

CRESSENER, DRUE, D.D. (1638?–1713), protestant writer, was a native of Bury St. Edmunds, Suffolk. He was educated at Christ's College and Pembroke Hall, Cambridge, being elected a fellow of the latter society on 29 Aug. 1662 (B.A. 1661, M.A. 1685, B.D. 1703, D.D. 1708). He became treasurer of Framlingham, Suffolk, and vicar of Wearnisly in 1677, and junior proctor of the university of Cambridge in 1678. On 14 Jan. in the latter year he was presented to the vicarage of Soham, Cambridgeshire, and on 12 Dec. 1700 he was collated to a prebend in the cathedral church of Ely. He died at Soham on 20 Feb. 1717–18.

His works are: 1. 'The Judgements of God upon the Roman Catholick Church; in a prospect of several approaching revolutions, in explication of the Trumpets and Vials in the Apocalypse, upon principles generally acknowledged by Protestant interpreters,' London, 1689, 4to. 2. 'A Demonstration of the first Principles of Protestant applications of the Apocalypse. Together with the consent of the Ancients concerning the fourth beast of the 7th of Daniel, and the beast in the Revelations,' London, 1690, 4to.

[Davy's *Athenæ Suffolcienses*, ii. 38; Bentham's *Ely*, p. 249; Cole's *MSS.* ix. 91, l. 220; Cole's *Athenæ Cantab.* C. i. 36; Miller's Description of *Ely Cathedral*, p. 168; Hawes and Loder's *Framlingham*, p. 273; Wood's *Fasti Oxon.* ed. Bliss, ii. 330; *Cantabrigienses Graduati* (1787), p. 102; Le Neve's *Fasti* (Hardy), i. 357, iii. 625.] T. C.

CRESSINGHAM, HUGH (d. 1297), treasurer of Scotland, a clerk and one of the officers of the exchequer, was employed in a matter arising from some wrongs done to the abbot of Ramsey in 1282; he was attached to the household of Eleanor, queen of Edward I, was her steward, and one of her bailiffs for the barony of Haverford. In 1292 the king employed him to audit the debts due to his late father, Henry III, and in that and during the next three years he was the head of the justices itinerant for the northern counties. He was presented to the parsonage of Chalk, Kent, by the prior and convent of Norwich, and held the rectory of Doddington in the same county (HASTED); he was also rector of 'Ruddeby' (Rudby in Cleveland), and held prebends in several churches (HEM-

INGBURGH). On John Baliol's surrender of the crown of Scotland in 1296 Edward appointed Cressingham treasurer of the kingdom, charging him to spare no expense necessary for the complete reduction of the country (*Rotuli Scotiæ*, i. 42). He is uniformly described as a pompous man, uplifted by his advancement, harsh, overbearing, and covetous. Contrary to the king's express command he neglected to build a wall of stone upon the earthwork lately thrown up at Berwick, a folly which brought trouble later on. The absence of the Earl of Surrey, the guardian of Scotland, threw more power into the hands of the treasurer, who used it so as to incur the hatred of the people. Meanwhile Wallace succeeded in driving the English out of nearly all the castles north of the Forth. Surrey was at last roused, and marched with a large force to Stirling. Cressingham, who it is said never put on chasuble or spiritual armour, now put on helmet and breastplate and joined the army. Wallace left the siege of the castle of Dundee and succeeded in occupying the high ground above Cambuskenneth before the English could cross the river. A reinforcement of eight thousand foot and three hundred horse was brought by Lord Henry Percy from Carlisle. Fearful of the inroad this additional force would make upon the treasury, Cressingham ordered him to dismiss his soldiers, who were so indignant at this treatment that they were ready to stone the treasurer. The position held by the Scots commanded the bridge of Stirling, and it was evident that if the English crossed it they would probably be cut to pieces before they were able to form. Some vain attempts were made to treat. The earl was unwilling to expose his army to such a desperate risk, but Cressingham urged him to give the order to advance. 'It is no use, sir earl,' he said, 'to delay further and waste the king's money; let us cross the bridge and do our devoir as we are bound.' The earl yielded, and the English were defeated with great slaughter. Cressingham was among those who fell in this battle of Cambuskenneth on 10 Sept. 1297, and the Scots gratified their hatred of him by cutting up his skin—his body, we are told, was fat and his skin fair—into small pieces, Wallace, according to one account, ordering that a piece should be taken from the body large enough to make him a sword-belt.

[Foss's *Judges*, iii. 82; *Rot. Parl.* i. 30, 33; *Hasted's Kent*, i. 520 (fol. ed.); *Rot. Scotiæ*, i. 42; *Hemingburgh*, ii. 127, 137, 139; *Chron. Lanercost*, p. 190; *Fordun's Scotichronicon*, pp. 979, 980 (Hearne); *Nic. Trivet*, pp. 351, 367; *Tytler's Hist. of Scotland*, i. 94–100 (4to ed.)] W. H.

CRESSWELL, MADAM (fl. 1670–1684), was a notorious courtesan and procuress (born about 1625), whose connection with many of the civic celebrities and leading politicians of her day, between Restoration and Revolution, enabled her to secure indemnity from punishment and gather a large fortune. The ballad literature of the streets, manuscript lampoons, and party pamphlets are full of allusions to her. Her portrait was engraved by P. Tempest, after a design by Lauron, and published in the 'Cries of London,' 1711. She had been early distinguished by personal attractions, and when her own beauty decayed she used her fascination to corrupt the innocence of others so successfully that she was considered to be without a rival in her wickedness. She was very outspoken in her political opinions as a whig, a zealous ally of Titus Oates, Robert Ferguson the plotter, Sir Robert Clayton's wife, and Sir Thomas Player (who was nicknamed 'Sir Thomas Cresswell,' from his intimacy with her). She made noisy proclamations of being devout, as a counterbalance of her known immorality. She lived at Clerkenwell during the winter months, but sometimes at Camberwell keeping a boarding-house, and in summer retreated to a handsome country residence, largely frequented by her civic patrons. She decoyed many village girls into London, in hope of obtaining good service and preferment. Although styled 'Madam Cresswell,' she was never married. She is mentioned frequently in Nathanael Thompson's 'Collection of 180 Loyal Songs,' 1685 and 1694 (e. g. pp. 80, 328, 344), as 'Old Mother Cresswell of our trade,' and 'Poor Cresswell, she can take his word no more' (i. e. Sir Thomas Player's); in many manuscript lampoons or satires by Rochester and others; and also in the 'Poems on State Affairs,' 1697–1707. When her past dissipations and age had brought infirmities, she made increased pretence to be considered a pious matron, attending prayer-meetings and dressing soberly, but got into trouble occasionally, as in 1684, with a bond for 300*l.*, 'which not being paid the worn-out Cresswell's broke.' At her death, near the close of the century, she bequeathed 10*l.* to fee a church of England clergyman to preach her funeral sermon, stipulating that he was to mention her name and 'to speak nothing but well of her.' A short discourse on the solemnity of death ended with due mention of her name and last request, without any praise except this: 'She was born well, she lived well, and she died well; for she was born with the name of Cresswell, she lived in Clerkenwell and Camberwell, and she died in Bridewell.' There are other versions, of doubtful authority, one

attributing the sarcasm to the Duke of Buckingham.

[Various fugitive satires, manuscript and printed in the Trowbesh Collection; *Loyal Songs and Poems on Affairs of State*; *Bagford Ballads*, 1878, pp. 880, 881, 927; *Roxburghe Ballads*, 1885, v. 282, 338; *Granger's Biog. Hist. Eng.* iv. 218, 219; *Tempest's Cries of London*.]

J. W. F.

CRESSWELL, SIR CRESSWELL (1794–1863), judge, belonged to the family of Cresswell of Cresswell, near Morpeth, Northumberland, which claimed great antiquity, descending in direct line from the time of Richard I. John Cresswell dying in 1781 left two daughters coheiresses, of whom the elder, Frances Dorothea, married Francis Easterby of Blackheath, who thereupon purchased his sister-in-law's moiety of the estates and assumed the name of Cresswell of Cresswell of Long Framlington. The fourth of the five sons of this marriage, Cresswell, was born in 1794 at a house in Biggmarket, Newcastle, and was educated from 1806 to 1810 under the Rev. Dr. Russell at the Charterhouse, where among his schoolfellows were Thirlwall, Grote, and Havelock. He afterwards proceeded to Emmanuel College, Cambridge, where he achieved no other distinction than that of being 'wooden spoon,' although his tutor was the future Mr. Justice Maule. He took his B.A. degree in 1814, and his M.A. in 1818. He joined the Inner Temple and was called to the bar in 1819, and became a member of the northern circuit, of which Brougham and Scarlett were the leaders. He soon attained a considerable practice both on circuit and in town, and combined with it the labour of issuing with Richard Vaughan Barnewall [q. v.] the valuable series of 'King's Bench Law Reports' from 1822 to 1830, which bears their name. After Brougham and Scarlett had left the northern circuit Cresswell and Alexander became the leaders. In 1830 Cresswell was appointed recorder of Hull, and in 1834 was made a king's counsel. At the general election of 1837 he was returned in the conservative interest for Liverpool, and again in July 1841 defeated the whig member, Mr. William Ewart, and Lord Palmerston, who was at the bottom of the poll. He was always a strong tory, and the impression which he produced in the House of Commons was favourable. He spoke little, but always supported Sir Robert Peel. His chief speech was on the Danish claims. At the first vacancy in January 1842, Sir Robert Peel made him a puisne judge of the court of common pleas, in place of Mr. Justice Bosanquet, and here for sixteen years he sat and proved him-

self a strong and learned judge. In January 1858, when the probate and divorce court was created, Sir Cresswell Cresswell was appointed the first judge in ordinary, and received but declined the offer of a peerage. He was, however, sworn of the privy council. It was by his exertions that the experiment of the divorce court was successful. He reformed the old ecclesiastical rules of evidence in matrimonial causes, and did for this branch of law what Mansfield did for mercantile law. A less self-reliant man would have shrunk from the task. The work proved in the first year fifteen times as great as had been anticipated, and was always heavy. He disposed of causes very rapidly and sat daily from November to August; in all he adjudicated upon a thousand cases, and his judgment was but once reversed. On 11 July 1863 he was riding down Constitution Hill when he was knocked down by Lord Aveland's horses, which were frightened by the breakdown of the carriage they were drawing. His kneecap was broken, and he was removed to St. George's Hospital, and thence to his house in Prince's Gate. Although he was recovering from the fracture, the shock proved too strong for his constitution, and he died of heart disease on the evening of 29 July. He was unmarried and left a large fortune. He had a keen and tenacious memory and a quick and logical understanding. His industry was great and his knowledge of common law profound. He was an excellent advocate in mercantile and navigation cases, and was also employed in great will cases, for example *Hopwood v. Sefton* at Liverpool, and *Bather v. Braine* at Shrewsbury. His speaking was, however, inanimate. As a judge he was somewhat overbearing, but his summing-up was always wonderfully clear. In person he was tall, slim, and pale. He was very charitable.

[Foss's Lives of the Judges; Law Times, 22 Aug. 1863; Ann. Reg. 11 July 1863.]

J. A. H.

CRESSWELL, DANIEL, D.D. (1776–1844), divine and mathematician, was son of Daniel Cresswell, a native of Crowden-le-Booth, in Edale, Derbyshire, who resided for many years at Newton, near Wakefield, Yorkshire. He was born at Wakefield in 1776 and educated in the grammar school there and at Hull. He proceeded to Trinity College, Cambridge, of which he became a fellow A. 1797, M.A. 1800, D.D. per literas regias, 1823). At the university, where he resided many years, he took private pupils. In December 1822 he was presented to the vicarage of Enfield, one of the most valuable livings in the gift of his college, and in the

year he was appointed a justice of the peace for Middlesex and elected a fellow of the Royal Society. He died at Enfield on 21 March 1844.

He published 'The Elements of Linear Perspective,' Cambridge, 1811, 8vo; a translation of Giuseppe Venturoli's 'Elements of Mechanics,' Cambridge, 1822; 2nd edit., 1823, 8vo; several mathematical works, chiefly geometrical; 'Sermons on Domestic Duties,' Lond. 1829, 8vo; and some occasional discourses.

[Lupton's Wakefield Worthies, p. 215; Gent. Mag. new ser. xxi. 655; Cat. of Printed Books in Brit. Mus.; Graduat Cantab. (1856), p. 95; Biog. Dict. of Living Authors (1816), p. 80.]

T. C.

CRESSWELL, JOSEPH (1557–1623 ?), jesuit, was born in London in 1557, and entered the Society of Jesus in Rome on 11 Oct. 1583. It has been stated that on joining the order he took the name of Arthur instead of Joseph, and Lord Coke says this is the only instance of a man changing his christian name (Wood, *Athenæ Oxon.* ed. Bliss, ii. 147 n.) The statement is unfounded, and perhaps originated in the circumstance that there was an Arthur Cresswell, probably Joseph's elder brother, who was also admitted into the Society of Jesus in 1583. Joseph was professed of the four vows in 1599. His mother becoming a widow married William Lacey, esq., who after her death was ordained priest, and was executed at York in 1582.

He was rector of the English college at Rome, in succession to Father Parsons, from 1589 to 1592, and subsequently spent most of his life in Spain (Foley, *Records*, vi. 124). When Parsons quitted that country he left Cresswell at Madrid to manage the concerns of the English jesuits. Sir Charles Cornwallis, the resident minister of James I in the Spanish capital, describes him, in a letter written to the Earl of Salisbury in 1606, as being desirous to conciliate those whom the turbulence of Parsons had alienated, and as wishing to 'take hold of the advantage of the tyme, and build the foundation of his greatness in preaching and perswading of obedience and temperance, and becomeing a meanes to combyne the two great monarchs of Great Britaine and Spaine' (Winwood, *Memorials*, ii. 226). Cresswell, however, was viewed by James and his ministers with so evil an eye that they directed the ambassador to hold no correspondence with him. For some time Cornwallis disregarded this injunction, but eventually he came to an open rupture with the jesuit, whom he describes as a vain-glorious man, observing that 'he played on

Cresswell's vain-glory to discover his secrets' (WINWOOD, vols. ii. and iii. passim; BUTLER, *Hist. Memorials of the English Catholics*, 3rd edit. ii. 224-6). Cresswell's name frequently occurs in the State Papers and in the 'advertisements' of the government spies (FOLEY, vi. p. xix, n.) In 1620 he was prefect of the mission at St. Omer, and in 1621 rector of the college at Ghent. He died in the latter city on 19 Feb. 1622-3, according to the Necrology of the society (*Stonyhurst MSS.*), but a status of the college of St. Omer mentions his death on 20 March 1621-2 (FOLEY, vi. 182).

Oliver says: 'That he was a man of great abilities and distinguished piety is undeniable, but his admirers had occasionally to regret peevishness of temper and tenacity of opinion' (*Jesuit Collections*, p. 78); and Dodd remarks that 'by corresponding with statesmen and princes he gave a handle to his enemies to misrepresent his labours upon several occasions' (*Church Hist.* ii. 419).

His works are: 1. A Latin treatise, 'De vitâ beatâ.' 2. A work in English, under the name of John Perne, against Queen Elizabeth's proclamation of 29 Nov. 1591. It appeared in Latin under the title of 'Exemplar Litterarum missarum à Germania ad D. Guilielmum Cecilium Consiliarium Regium,' 1592, 8vo (SOUTHWELL, *Bibl. Scriptorum Soc. Jesu*, p. 521). 3. 'Responsio ad edictum Elizabethæ reginæ Angliæ contra Catholicos Romæ, per Aloysium Zanettum,' 1595, 4to. A translation of Father Parsons's work under the name of 'Andreas Philopater' (GILLOW, *Bibl. Dict.* i. 591). 4. 'Historia de la Vida y Martyrio que padeció en Inglaterra, este año de 1595, el P. Henrique Valpolo, Sacerdote de la Compañia de Jesus, que fué embiado del Colegio de los Ingleses de Valladolid, y ha sido el primer martyr de los Seminarios de España. Con el martyrio de otros quatro Sacerdotes, los dos de la misma Compañia, y los otros dos de los Seminarios,' Madrid, 1596, 8vo. A French translation of the life of Father Walpole appeared at Arras, 1597, 8vo (BACKER, *Bibl. des Écrivains de la Compagnie de Jésus*, ed. 1869, i. 1464; JESSOPP, *One Generation of a Norfolk House*, 2nd edit. pp. xvi, 105, 168-170). 5. Treatise against James I's proclamation issued against the catholics in 1610, St. Omer, 1611, 4to. 6. A translation into Spanish, under the name of Peter Manrique, of Father William Bathe's 'Preparation for administering the Sacrament of Penance,' Milan, 1614, 4to (SOUTHWELL, p. 313; BACKER, p. 1464). 7. A translation into English and Spanish, under the initials N. T., of Salvian's book 'Quis dives salvus?' St. Omer, 1618. 8. 'Meditations upon the Rosary,' St. Omer,

1620, 8vo. 9. 'Relacion del Estado de Inglaterra en el gobierno de la Reina Isabella,' manuscript in the National Library at Madrid, X. 14.

[Authorities cited above.]

T. C.

CRESSY, HUGH PAULINUS or SERENUS, D.D. (1605-1674), Benedictine monk, was born in 1605 at Thorp Salvin in Yorkshire, according to some authorities (SNOW, *Necrology*, p. 66; WELDON, *Chronological Notes*, p. 209, Append. p. 10), though others state that he was a native of Wakefield (WOOD, *Athenæ Oxon.* ed. Bliss, iii. 1011; LUPTON, *Wakefield Worthies*, p. 70). His father, Hugh Cressy, a barrister of Lincoln's Inn, was descended from an 'ancient and genteel' family settled at Holme, near Hodsock, Nottinghamshire; and his mother was a daughter of Thomas D'Oylie, M.D., an eminent London physician (WOOD, i. 327). Having been educated in grammar learning in his native county, he was sent in Lent term 1619 to Oxford, where he graduated B.A. in 1623. Two years later he was elected a probationer of Merton College, and in 1626 he was made a true and perpetual fellow of that society. After having commenced M.A. 10 July 1629, and taken holy orders, he officiated as chaplain to Thomas Lord Wentworth while that nobleman was president of the council of York, and afterwards when he was lord deputy of Ireland and Earl of Strafford (KNOWLES, *Strafford Papers*, i. 272, 300). On 26 Jan. 1635-6 he was installed in the prebend of St. John's in the cathedral of the Holy Trinity, commonly called Christ Church, Dublin; in the following month he was made a prebendary of St. Patrick's, Dublin; and on 11 Aug. 1637 he was installed dean of Leighlin (CORRIGAN, *Fasti Eccl. Hibern.* ii. 77, 78, 174, 390). Having returned to England, he obtained in 1642, through the interest of Lucius Cary, second viscount Falkland [q. v.], a canonry of Windsor, but he was never installed in that dignity. After the death of his patron Falkland he travelled (1644), in the capacity of tutor, with Charles Berkeley, afterwards earl of Falmouth, and, says Wood, 'upon a foresight that the church of England would terminate through the endeavours of the peevish and restless presbyterians, he began to think of settling himself in the church of Rome.' After mature consideration and many conferences with Father Outhbert, *alias* John Fursdon, who had been instrumental in the conversion of some members of the Cary family, he was reconciled to the Roman church, and he made a public recantation of protestantism at Rome before the inquisition in 1646.

Proceeding to Paris he studied theology there under Henry Holden, doctor of the Sorbonne, and composed the 'Exomologesis' to explain the motives which had induced him to change his religion. His conversion did not estrange his protestant friends. The learned Dr. Henry Hammond, having received from him a copy of the 'Exomologesis' declined in the language of friendship to become his antagonist, 'that he might give no disturbance to a person for whom he had so great a value, and who could have no humane consideration in the change he had made' (BUTLER, *Historical Memoirs*, ed. 1822, iv. 423, 424). Sir Edward Hyde, afterwards earl of Clarendon, wrote from Jersey to Dr. John Earles (1 Jan. 1646-7), with reference to Cressy's conversion: 'It is a great loss to the church, but a greater to his friends, dead and alive; for the dead suffer when their memory and reputation is objected to question and reproach. . . . If we cannot keep him a minister of our church, I wish he would continue a layman in theirs, which would somewhat lessen the defection and, it may be, preserve a greater proportion of his innocence' (*State Papers*, 1773, ii. 322). While at Paris Cressy was befriended by Henrietta Maria, queen of England, who assigned him a hundred crowns to defray the cost of a journey to a monastery. At first he desired to join the English Carthusians at Nieuwport in Flanders, but was dissuaded from doing so because the strict discipline of the order would not leave him leisure to vindicate by his writings the doctrines of his adopted faith. Eventually he assumed the habit of the Benedictines and was professed at St. Gregory's monastery, Douay, on 22 Aug. 1649, when he took the christian name of Serenus (BAKER, *Sancta Sophia*, ed. Sweeney, pref. p. xv). After being ordained priest he was sent to officiate as confessor to the English nuns at Paris in 1651. He returned to Douay in 1653 and remained there till 1660, devoting his leisure to the composition of various ascetical, controversial, and historical works. Then he was sent on the mission in the southern province of England. On the marriage of Charles II with Catherine of Braganza he became one of her majesty's servants, and thenceforward resided chiefly at Somerset House in the Strand. He was appointed definitor of the southern province in 1666 and cathedral prior of Rochester in 1669. In August of the last named year Anthony à Wood visited him at Somerset House to discourse with him of various matters relating to antiquities, 'but found not his expectation satisfied' (WOOD, *Autobiog.* ed. Bliss, p. xlv). Cressy died at East Grinstead, Sussex, in the house of Richard Caryll, a gentleman of an

ancient catholic family, on 10 Aug. 1674, and was buried in the parish church (SMITH, *Obituary*, p. 103).

Wood says that while at Oxford Cressy was 'accounted a quick and accurate disputant, a man of good nature, manners, and natural parts, and when in orders, no inconsiderable preacher. But after he had spent divers years in a religious order, and was returned into England, his former acquaintance found great alterations in him as to parts and vivacity, and he seemed to some to be possessed with strange notions, and to others a reserved person, and little better than a melancholic. Which mutation arose, not perhaps known to him, upon his suddenly giving himself up to religion, the refinedness of his soul and the avoiding of all matters relating to human and profane learning as vanities.'

His works are: 1. 'Exomologesis; or a faithful narrative of the occasion and motives of the Conversion unto Catholique Unity of Hugh Paulin de Cressy,' Paris, 1647, 1653, 12mo. 2. 'Appendix to the Exomologesis: being an Answer to J. P.'s Preface to Lord Falkland's Discourse of Infallibility,' Paris, 1647, 8vo, also printed in the 2nd edit. of the 'Exomologesis.' Wood says: 'This Exomologesis was the golden calf which the English papists fell down and worshipped. They brag'd that book to be unanswerable, and to have given a total overthrow to the Chillingworthians, and book and tenets of Lucius lord Falkland.' In 1662 Cressy had a controversy with Morley, bishop of Winchester, relative to a passage in the 'Exomologesis.' Copies of his letter and the bishop's reply are preserved in Addit. MS. 21630. 3. 'Arbor Virtutum, or an exact Model in the which are represented all manner of Virtues,' 1649, manuscript preserved at Ugbrooke, Devonshire (GILLOW, *Bibl. Dict. of the English Catholics*, i. 594; OLIVER, *Catholic Religion in Cornwall*, 510). 4. 'Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will,' Douay, 1657, 8vo. 5. 'A Non est inventus, return'd to Mr. Edward Bagshaw's Enquiry, and vainly boasted Discovery of the Weakness in the Grounds of the Church's Infallibility. By a Catholick Gentleman,' 1662, 12mo. 6. 'A Letter written to an English gentleman, July 16th, 1662, concerning Bishop Morley' [Lond.], 1662, reprinted with some of Bishop Morley's 'Treatises,' 1683. This elicited from Dr. Morley 'An Answer to Fr. Cressy's Letter,' Lond. 1662. 7. 'Roman Catholick Doctrines no Novelties: or, an Answer to Dr. Pierce's Court-Sermon, miscall'd the Primitive Rule of Reformation. By S. C.,' 1663, 8vo. Answers to this treatise were published by Dr.

Thomas Pierce and Daniel Whitby. 8. 'The Church History of Brittany, or England, from the beginning of Christianity to the Norman Conquest' [Rouen], 1668, fol. This volume only brought the history down to about 1350. It was taken mostly from the 'Annales Ecclesiæ Britannicæ' of the jesuit Michael Alford [q. v.], the first two vols. of Dugdale's 'Monasticon,' the 'Decem Scriptores Hist. Anglicanæ,' and Father Augustine Baker's manuscript collections. Cressy has been severely censured, particularly by Lord Clarendon, for relating many miracles and monkish legends in this work, but Wood defends him on the ground that he quotes his authorities and leaves the statements to the judgment of his readers, while he is 'to be commended for his grave and good stile, proper for an ecclesiastical historian.' 9. 'Second Part of the Church History of Brittany, from the Conquest downwards,' manuscript formerly in the Benedictine monastery at Douay. For many years it was lost, but it was discovered at Douay in 1856 (GILLOW, i. 596; *Catholic Magazine and Review*, ii. 123). It was never published, on account of some nice controversies between the see of Rome and some of our English kings, which, it was thought, might give offence (DODD, *Church Hist.* iii. 308). 10. 'First Question: Why are you a Catholick? The Answer follows. Second Question: But why are you a Protestant? An Answer attempted in vain. By S. C.,' Lond. 1672, 1686, 4to. 11. 'Fanaticism fanatically imputed to the Catholick Church by Dr. Stillingfleet, and the Imputation refuted and retorted,' 1672, 8vo; also printed in 'A Collection of several Treatises in answer to Dr. Stillingfleet,' 1672, 8vo. 12. 'An Answer to part of Dr. Stillingfleet's book, intituld, Idolatry practis'd in the Church of Rome,' 1674, 8vo. 13. 'An Epistle Apologetical of S. C. to a Person of Honour, touching his Vindication of Dr. Stillingfleet,' 1674, 8vo. The 'person of honour' was the Earl of Clarendon, who had been an intimate friend of Cressy at Oxford. 14. 'Reflexions on the Oath of Allegiance.' 15. An oration in praise of Henry Briggs, who published 'Arithmetica Logarithmica,' Lond. 1624, fol.

He also edited Father Augustine Baker's 'Sancta Sophia,' 2 vols. Douay 1657; Walter Hilton's 'Scale of Perfection,' Lond. 1659; Mother Juliana's 'Sixteen Revelations of Divine Love,' 1670; and left in manuscript an abridgment of Maurice Chauncey's 'Cloud of Unknowing.'

[Authorities cited above; also Biog. Brit. (Kippis); Catholic Mag. and Review (Birmingham, 1832), ii. 121; Dodd's Church Hist. iii. 307; Jones's Popery Tracts, 132, 157, 222, 223, 224, 242, 462; Ware's Writers of Ireland (Harris),

356; Wood's Athenæ Oxon. (Bliss), iii. 1011, Fasti, i. 277, 411, 419, 451, ii. 236; Wood's Life (Bliss), pp. lxx, lxxix, lxx, lxxv.] T. C.

CRESSY, ROBERT (fl. 1450?), Carmelite, was a student at Oxford, where he distinguished himself as a theologian. He wrote a book of 'Homiliæ.' These are the only facts about him given by Leland in his 'Commentarii de Scriptoribus Britannicis,' the manuscript of which, however, speaks also of a work written by Cressy treating of the assumption of the Blessed Virgin; but this statement is deleted. Bishop Bale, who refers to Leland as his only authority, adds a variety of particulars. He asserts that Cressy, whose christian name he gives as 'John,' belonged to the Carmelite house at Boston in Lincolnshire, that he returned thither after he had completed his studies at Oxford, became head of his monastery, was buried at Boston, and that he flourished about 1450. In this statement Bale has been followed by Pits and Tanner, but neither indicates any other source than Leland; and it is at least curious that the notice in Leland's manuscript immediately preceding that of 'Cressye,' and on the same page, relates to a Carmelite of Boston, named William Surfluctus (or Surflete), who flourished about 1466, so that it is perhaps allowable to hazard the conjecture that Bale's eye accidentally strayed to the wrong entry, and transferred to Cressy what belongs really to Surflete. This, however, will not account for the change in the christian name.

[Leland's Collectanea, iv. 348 (manuscript, Bodleian Library), printed as Comm. de Scriptt. Brit. dlxxxix. p. 482; Bale's Scriptt. Brit. Cat. xii. 81, pt. ii. p. 97; Pits, De Angliæ Scriptoribus, § 837, pp. 642 et seq.; Tanner's Bibl. Brit. p. 288.] R. L. P.

CRESTADORO, ANDREA (1808-1879), bibliographer, was born in 1808 at Genoa and educated at the public school of that place. An industrious student as a boy, he proceeded to the university of Turin, where he graduated Ph.D., and soon after was appointed professor of natural philosophy. Here he published a 'Saggio d' istituzioni sulla facoltà della parola' and a small treatise on savings banks in advocacy of their extension to Italy. He also translated a portion of Bancroft's 'History of America.' Throughout his life he was fond of mechanical experiments, and in 1849 he came to England in order to push his inventions. In 1852, when resident in Salford, he patented 'certain improvements in impulsoria.' He took out other patents in 1852, 1862, 1868, and 1873. None of these came into practical use. One of them relates to aerial

locomotion, and a model of his metallic balloon was shown at the Crystal Palace in June 1868, and a description of it was printed. The failure of his early patents led him to undertake bibliographical work, and he was engaged by Messrs. Sampson Low & Co. on the compilation of the 'British Catalogue' and the 'Index to Current Literature' (1859-1881). This led him often to the British Museum, and he undertook the solution of a difficult problem, 'The Art of making Catalogues,' an ingenious treatise in which in effect, though perhaps unconsciously, the methods so long applied to the calendaring of manuscripts are suggested for application to collections of printed books. During a residence at Paris he published in 1861, 'Du Pouvoir temporel et de la Souveraineté pontificale,' which, under a title suggested by the affairs of Italy, is a treatise on the methods of government, and is said to have suggested to Cavour and Menabrea the possibility of a *modus vivendi* between the Quirinal and the Vatican.

Crestadoro was engaged by the corporation of Manchester to compile a catalogue of the Reference Library, and in 1864 he was appointed chief librarian of the Manchester Free Libraries. The 'Index-Catalogues' which he originated have been generally adopted as models by the municipal libraries of the kingdom. He was present at the International Congress of Librarians in 1877, and joined in their discussions, and at the Social Science Congress in 1878, when he read a paper 'On the best and fairest mode of Raising the Public Revenue,' of which editions appeared in English and French. The king of Italy in 1878 sent him the order of the Corona d'Italia. He died at Manchester 7 April 1879, after a brief illness, and was buried at Ardwick cemetery. He left a widow, but no children. A work on the management of joint-stock companies was left in manuscript, and has never been published. Crestadoro exerted a marked and beneficial influence upon the progress of the free library movement, and his claims to distinction as a bibliographer are due not so much to his knowledge of books as to his faculty of organisation. In private life he was a pleasant and genial companion. A portrait of him appeared in 'Momus,' 20 March 1879.

[Private information; Manchester Guardian, 8 April 1879.] W. E. A. A.

CRESWICK, THOMAS (1811-1869), landscape-painter, born at Sheffield, Yorkshire, on 5 Feb. 1811, was educated at Hazelwood, near Birmingham, and rapidly developed great talents for drawing. He

studied for some time under John Vincent Barber [see BARBER, JOSEPH], and in 1828 removed to London, settling in Edmund Street, St. Pancras, with a view to pursuing his studies further. In that year, though but seventeen years of age, he was successful in gaining admittance for two pictures in the exhibition of the Royal Academy, and for thirty years or so remained a constant and welcome exhibitor, contributing also to the Suffolk Street Gallery and the British Institution. Creswick soon became known as a zealous and careful student of nature. Painting usually in the open air from the objects before him, he continually gained in facility of execution and power of expression, and will always remain a faithful translator of the countless and varied charms of English landscape scenery. In 1836 he removed to Bayswater, and continued to reside in that neighbourhood, in 1837 paying a visit to Ireland, to which are due a series of charming vignette illustrations. In 1842 he exhibited 'The Course of Greta through Brignall Woods,' and was elected an associate of the Royal Academy, in the same year gaining a premium at the British Institution. From this time his art continued to increase in power and vigour until 1847, when he exhibited at the Royal Academy two works, 'England' and 'The London Road a Hundred Years Ago,' which may be said to mark the crowning point of his career. As his powers were limited in their scope, he frequently varied his pictures by introducing figures and cattle, painted by his friends and brother-artists, Ansdell, Bottomley, Cooper, Elmore, Frith, Goodall, and others. He was elected an academician of the Royal Academy in 1851. He was largely employed and eminently successful as a designer of book illustrations, and was a charming if not very powerful etcher, being one of the first members of the Etching Club. As a student of nature, and especially as a painter and delineator of foliage, Creswick is favourably criticised by Ruskin in the chapter 'On the Truth of Vegetation' in 'Modern Painters.' His life was peaceful and uneventful; but his health rapidly declined, his later pictures showing many signs of failing powers. He died at his residence in Linden Grove, Bayswater, on 28 Dec. 1869, and was buried at Kensal Green cemetery. He married Miss Silvester, but left no children. Creswick had but a moderate estimate of his own powers as a painter, and consequently his works always found purchasers, and are treasured among many private collections in England. At the London International Exhibition of 1873, 109 of his paintings were collected together, and a catalogue was com-

piled and published by T. O. Barlow, R.A. His works also were a conspicuous ornament of the Manchester Exhibition in 1887. There is a landscape by him in the National Gallery, formerly in the Vernon Gallery, and two other landscapes are in the Sheepshanks Collection at the South Kensington Museum.

[Redgrave's Dict. of English Artists; Ottley's Dict. of Recent and Living Painters; Graves's Dict. of Artists, 1760-1880; Sandby's Hist. of the Royal Academy; Chatto and Jackson's Treatise on Wood-engraving; Barlow's Catalogue of the Works of Thomas Creswick, R.A. exhibited at the London International Exhibition, 1873; Clement and Hutton's Artists of the Nineteenth Century; Ruskin's Modern Painters, loc. cit.; Hamerton's Etching and Etchers. Art Journal, 1856, p. 141, 1870, p. 53; information from T. O. Barlow, R.A.] L. C.

CRESY, EDWARD (1792-1858), architect and civil engineer, was born at Dartford, Kent, on 7 May 1792, and was educated at Rawes's academy at Bromley in the same county. He became a pupil of Mr. James T. Parkinson, architect, of Ely Place, who, in addition to a moderate private practice, was entrusted at that time with the laying out of the Portman estate. After the termination of his articles, with the object of perfecting himself in the financial branches of his profession, he served two years with Mr. George Smith of Mercers' Hall, and in 1816, accompanied by his friend and colleague George Ledwell Taylor, he undertook a walking tour through England for the purpose of studying, measuring, and drawing the cathedrals and most interesting buildings. The next three years found Cresy and his friend engaged in similar pursuits on the continent; chiefly on foot, they journeyed through France, Switzerland, Italy, and Greece, to Malta and Sicily, and back again by Italy and France home. The chief aim of their studies was to present the dimensions of each building in English measurements, and the foliage and ornaments one quarter of the real size. Arrived again in England the two friends issued as some result of their labours, 'The Architectural Antiquities of Rome, measured and delineated by G. L. Taylor and E. Cresy,' 2 vols. fol., London, 1821-2 (new edition, including the more recent discoveries [edited by A. Taylor], fol., London, 1874); and a few years afterwards 'Architecture of the Middle Ages in Italy illustrated by views . . . of the Cathedral, &c. of Pisa,' fol., London, 1829. A third work on the architecture of the Renaissance was to have followed, but after the publication of two parts, was abandoned from want of encouragement.

Cresy hastily accepted an engagement in Paris, which although successful interfered with his professional prospects at home. His practice was almost exclusively private, as he considered the system of open competition to be injurious to art. In his capacity of a superintending inspector under the general board of health Cresy did good work in a branch of engineering then all but unknown. He gave evidence before the Health of Towns and Metropolitan Sanitary Commission, furnished materials for the 'Appendix to Report on Drainage of Potteries,' 1849, &c., and wrote the 'Report as to the Fall of the Extension of the Main Sewer from the Ravensbourne to the Outlet,' 1855, both of which were embodied in the reports of the Metropolitan Commission of Sewers. Among his other works are: 1. 'A Practical Treatise on Bridge Building,' fol., London, 1839. 2. 'Illustrations of Stone Church, Kent, with an historical account,' fol., published for the London Topographical Society, London, 1840. 3. 'An Encyclopædia of Civil Engineering,' 8vo, London, 1847 (2nd ed. 8vo, London, 1856). 4. [With C. W. Johnson] 'On the Cottages of Agricultural Labourers,' 12mo, London [1847].

Cresy became a fellow of the Society of Antiquaries in 1820, and was also a member of the British Archæological Association. He died at South Darenth, Kent, on 12 Nov. 1858 (*Gent. Mag.* 1858, v. 654). By his marriage, on 17 March 1824, to Eliza, daughter of W. Taylor of Ludgate Street (*ib.* xciv. pt. i. p. 367), he left issue two sons and two daughters. His eldest son, Edward, followed his father's profession, and became principal assistant clerk at the Metropolitan Board of Works, and architect to the fire brigade. He died at Alleyn Road, Dulwich, on 13 Oct. 1870, in his forty-seventh year (*Times*, 14 Oct. 1870; obituary). Mrs. Cresy is known by her translation, 'with Notes and Additional Lives,' of Milizia's 'Memorie degli Architetti antichi e moderni,' 2 vols. 8vo, London, 1826.

[Taylor's Autobiography of an Octogenarian Architect; Builder, xvi. 793, xvii. 166, xxviii. 854; Will reg. in the Principal Registry, 746, 1858.] G. G.

CREW, JOHN, first **BARON CREW** of Stene (1598-1679), eldest son of Sir Thomas Crew [q. v.], serjeant-at-law, by Temperance, daughter of Reginald Bray of Stene, Northamptonshire, was M.P. for Amersham, Buckinghamshire in 1625, for Brackley, Northamptonshire, in 1626, for Banbury in 1628, and for Northamptonshire in the first parliament of 1640. In the Long parliament

he sat for Brackley. In May 1640 he was committed to the Tower for refusing to surrender papers in his possession as chairman of the committee on religion, but, making submission in the following month, was released. He voted against the attainder of Strafford in 1641, and spoke against the motion to commit Palmer for protesting against the publication of the Grand Remonstrance. On the outbreak of the civil war he subscribed 200*l.* in plate and engaged to maintain four horses for the parliament. He was one of the commissioners appointed by parliament for the treaty of Uxbridge in 1644–5. He subsequently supported the ‘self-denying ordinance’ by which it was proposed to disable members of parliament from holding places under government. He was one of the commissioners who conducted the negotiations with the king at Newcastle-on-Tyne and Holdenby in 1646, and in the Isle of Wight in 1648. As he disapproved of bringing Charles to justice, he was arrested among ‘the secluded members’ on 6 Dec. 1648. He was, however, released on the 29th. He was returned to parliament for Northamptonshire in 1654, and was a member of the committee for raising funds in aid of the Piedmontese protestants, and helped to draw up the new statutes for Durham College in 1656. In 1657 he received a peer’s writ of summons to parliament, but does not appear to have taken his seat. On the secluded members usurping power he was nominated one of the council of state (23 Feb. 1659–60), and subsequently moved a resolution condemnatory of the execution of the king. At the general election which followed he was again returned for Northamptonshire. He was one of the deputation that met Charles II at the Hague. On 20 April 1661 he was created Baron Crew of Stene at Whitehall (PEPYS). He is frequently referred to by Pepys, who seems to have entertained a very high respect for him. Clarendon describes him as a man of the ‘greatest moderation.’ He died on 12 Dec. 1679. By his wife Jemimah, daughter of Edward Waldegrave of Lawford, Essex, he had issue six sons and two daughters. He was succeeded in his title and estates by his eldest son, Thomas. His eldest daughter, Jemimah, married Sir Edward Montague, afterwards Lord Sandwich and lord high admiral. His fifth son was Nathaniel [q. v.]

[Official Return of Lists of Members of Parliament; Willis’s Not. Parl. iii. 264; Rushworth’s Hist. Coll. iii. 1167, vii. 1355, 1369; Cal. State Papers (Dom. 1649), pp. 142, 145, 308; Verney’s Notes of Long Parl. (Camd. Soc.), pp. 24, 78, 127; Whitelocke’s Mem. 124–5, 233, 238, 334, 665; Clarendon’s Rebellion, v. 76, 90; Wood’s

Fasti Oxon. ii. 138; Commons’ Journ. vii. 849; Ludlow’s Mem. 359, 364; Pepys’s Diary (Braybrooke), 26 April 1660, 2 Dec. 1667, 1 Jan. 1668; Hinchliffe’s Barthomley.] J. M. R.

CREW, NATHANIEL, third **BARON CREW** of Stene (1633–1722), bishop of Durham, was the fifth son of John Crew of Stene [q. v.], Northamptonshire, by Jemima, daughter of Edward Walgrave of Lawford, Essex. His father was a gentleman of considerable fortune, who adopted a moderate line of action on the parliamentary side during the great rebellion. Nathaniel entered Lincoln College, Oxford, in 1652; he took the degree of B.A. in 1656, and soon after was elected fellow of his college. His father’s local influence was useful in promoting the Restoration, and his services were recognised by his elevation to the peerage in 1661, under the title of Baron Crew of Stene. This dignity conferred upon his father seems to have imbued Nathaniel’s mind with a desire for the sweets of royal patronage. His own capacity for business was considerable, as in 1663 he was proctor of the university, and in 1668 was elected rector of Lincoln College. He had taken holy orders in 1664, and contrived to win the favour of the Duke of York, by whose influence he was made dean of Chichester in 1669, and soon afterwards clerk of the closet to Charles II. In 1671 he was further appointed bishop of Oxford, and resigned the rectorship of Lincoln in the following year.

Crew now began a discreditable career as the favourite ecclesiastic of the Duke of York, who needed a pliant adherent in the church to connive at his Romish practices. In 1673 Crew solemnised the marriage of the Duke of York with Maria d’Este, and in 1674 was further rewarded by being translated to the wealthy see of Durham. Next year he again acted as domestic chaplain to the Duke of York, by baptising his daughter, Catharine Laura. In 1676 he stepped into politics, and was sworn of the privy council to Charles II.

When James II ascended the throne he was not disappointed in his hope that Crew would prove subservient. The upright Bishop of London, Compton, was disgraced and deprived of the office of dean of the Chapel Royal, which Crew readily accepted. The king revived the ecclesiastical commission in the beginning of 1686, and Crew’s vanity was delighted by being made a member of a body on which Archbishop Sancroft refused to serve. He said that now his name would be recorded in history, and when his friends warned him of the danger he was running, he answered that he ‘could not live if he should lose the king’s gracious smiles’ (BUR-

NET, *Own Time*, 431, ed. 1850). The first business of the commission was to suspend Compton from his spiritual functions; and Crew was appointed to administer the diocese of London together with Sprat, bishop of Rochester, a still more infamous creature of James II. When Samuel Johnson, the protestant theologian, was condemned to be flogged for writing against the king, Crew and Sprat degraded him from the priesthood as a preliminary to his punishment. Similarly in 1687 Crew was one of the ecclesiastical commissioners who suspended Pechell, the vice-chancellor of the university of Cambridge, because he refused to obey a royal command to admit to the degree of M.A. a Benedictine monk who declined to take the oath required by the statutes of the university. As Crew had been intimately connected with university business, this shows that his sycophancy was boundless, and we are not surprised at a story that he was prepared to go out and welcome the papal nuncio, but was prevented by his coachman's refusal to drive him for such a purpose (KENNET, *Hist. of England*, iii. 449). He further consented to act with the bishops of Rochester and Peterborough to draw up a form of thanksgiving when the queen was with child, though this was the office of the Archbishop of Canterbury.

Crew's devotion to James II went no further than his own interests. When in 1688 the king's prospects grew dark, Crew absented himself from the council chamber, and even told Sancroft 'that he was sorry for having so long concurred with the court, and desired now to be reconciled with his grace and the other bishops' (*ib.* iii. 527). On the flight of James II Crew went into hiding, and prepared to cross the seas, but was prevented by the entreaties of one of his servants. He was so mean-spirited as to try and curry favour with the new government by attending the last meeting of the convention, and giving his vote in the House of Lords in favour of the motion that the throne was vacant owing to James II's abdication. At the same time he strove to buy off the animosity of those whom he had injured, such as Johnson, by large gifts of money. It was clear that a man of such a time-serving spirit was in no way formidable, but Crew's offence had been so patent that he was excepted by name from the general pardon issued in May 1690. No steps, however, were taken against him, and on Tillotson's intercession he was forgiven, and was left in peaceful possession of his bishopric of Durham, though he was compelled to resign the right of appointing the prebendaries of his cathedral church.

Crew's public life had been sufficiently ig-

nominious. He retired to his bishopric and tried to make some amends for the past. He was a capable administrator of the temporalities of his see, and made himself popular in his diocese by acts of generosity. In 1697 he became Baron Crew by the death of his brother without issue. He married in 1691 Penelope, daughter of Sir Philip Frowde of Kent, and after her death in 1699 he married a second time in 1700 Dorothy, daughter of Sir William Forster of Bamburgh in Northumberland. By this marriage, which took place when he was sixty-seven and his wife twenty-four years old, Crew became connected with one of the chief families in his bishopric. By the death of her brothers Lady Crew was coheir with her nephew Thomas to the manors of Bamburgh and Blanchland; but as the estate was encumbered, and Thomas Forster was not of a frugal disposition, the estate was sold by order of the court of chancery in 1704, and was bought by Lord Crew for 20,679*l.* (DICKSON, *Proceedings of the Berwickshire Club*, vi. 333). This is worth noticing, as Thomas Forster was one of the leaders of the Jacobite rising in 1715, and it is generally said that Crew purchased his estates after his forfeiture, which is not the case.

Crew was happy in his married life, notwithstanding the disparity of age between his wife and himself. She died in 1715, and was buried at Stene, where the old man frequently visited her tomb. He died 18 Sept. 1722 at the age of eighty-eight. As he had no children, the barony of Crew became extinct on his death.

Crew is a remarkable instance of a man whose posthumous munificence has done much to outweigh a discreditable career. By his will he left the estates which he had purchased in Northumberland to trustees for charitable purposes, in which he left them a large discretion. Some of the proceeds were to be applied to the augmentation of small benefices in the diocese of Durham, some to the endowment of Lincoln College, Oxford, and some to the foundation of charities in the locality where the estates lay. Lincoln College devoted part of Crew's benefaction to university purposes, and the Crewian oration, delivered by the public orator at the commemoration of the benefactors of the university, still perpetuates Crew's name. The castle of Bamburgh, which is intimately connected with the early history of England, has been restored and repaired by Crew's trustees, and contains within its walls a school for the orphan daughters of fishermen. The maintenance of so famous a monument of England's past, and its dedication to such a purpose, is singularly impressive to the ima-

gination, and Crew enjoys a reputation as a far-seeing philanthropist, which is more due to the wisdom of his trustees. Crew's portrait was painted by Kneller, and was engraved by Loggan; a copy of Loggan's print is in Hutchinson's 'Hist. of Durham,' i. 555.

[Hutchinson's Hist. of Durham, i. 555, &c.; Baker's Hist. of Northampton, i. 684, &c.; Wood's Athenæ Oxon. ed. Bliss, iv. 885; Kippis's Biog. Brit. v. 437, &c.; Hist. of King James's Ecclesiastical Commission; Birch's Life of Tillotson, p. 148, &c.; Macaulay's Hist. of England, chaps. viii. and ix.] M. C.

CREW or **CREWE**, **SIR RANULPHE** or **RANDOLPH** (1558–1646), judge, second son of John Crew of Nantwich, who is said to have been a tanner, by Alice, daughter of Humphrey Mainwaring, was admitted a member of Lincoln's Inn on 13 Nov. 1577, called to the bar on 8 Nov. 1584, returned to parliament as junior member for Brackley, Northamptonshire, in 1597, elected a bencher of Lincoln's Inn in 1600, and autumn reader there in 1602. The earliest reported case in which he was engaged was tried in the queen's bench in Hilary term 1597–8, when he acted as junior to the attorney-general, Coke. In 1604 he was selected by the House of Commons to state objections to the adoption of the new style of king of Great Britain in the conference with the lords. His name does not appear in the official list of returns to parliament after 1597. He was certainly, however, a member in 1614, as he was then elected speaker (7 April). He was knighted in June, and took the degree of serjeant-at-law in July of the following year. In the address with which, according to custom, he opened the session in 1614, he enlarged upon the length of the royal pedigree, to which he gave a fabulous extension. In January 1614–15 Crewe was appointed one of the commissioners for the examination, under torture, of Edmond Peacham [q. v.] Peacham was sent down to Somersetshire to stand his trial at the assizes. Crew prosecuted, and Peacham was convicted. Crew was a member of the commission which tried Weston for the murder of Sir Thomas Overbury in 1615, and was concerned with Bacon and Montague in the prosecution of the Earl and Countess of Somerset as accessories before the fact in the following year. In 1621 he conducted the prosecution of Yelverton [q. v.], the attorney-general, for certain alleged misdemeanors in connection with patents. The same year Crew prosecuted Sir Francis Mitchell for alleged corrupt practices in executing 'the commission concerning gold and silver thread,' conducted the impeachment of Sir John Bennet [q. v.], judge of the prerogative court, for corruption in his office,

and materially contributed to the settlement of an important point in the law of impeachment. Edward Floyde, having published a libel on the princess palatine, was impeached by the commons, and sentenced to the pillory. The lords disputed the right of the commons to pass sentence upon the offender on two grounds: (1) that he was not a member of their house; (2) that the offence did not touch their privileges. At the conference which followed Crew adduced a precedent from the reign of Henry IV in support of the contention of the lords, and the commons being able to produce no counter-precedent the question was quietly settled by the commons entering in the journal a minute to the effect that the proceedings against Floyde should not become a precedent. In 1624 Crew presented part of the case against Lionel Cranfield, earl of Middlesex [q. v.], on his impeachment. The same year he was appointed king's serjeant. The following year (26 Jan. 1624–5) he was created lord chief justice of the king's bench. On 9 Nov. 1626 he was removed for having refused to subscribe a document affirming the legality of forced loans. All his colleagues seem to have concurred with him, but he alone was punished. From a letter written by him to the Duke of Buckingham (28 June 1628) it seems that he hoped to receive some compensation through Buckingham's support. On the assassination of Buckingham (24 Aug. 1628) Crew urged his suit upon the king himself, but without success. After the impeachment in 1641 of the judges who had affirmed the legality of ship-money, Denzil Holles moved the House of Lords to petition the king to compensate Crew, who seems to have passed the rest of his days in retirement, partly in London, and partly at his seat, Crewe Hall, Barthomley, Cheshire, built by him upon an estate said to have belonged to his ancestors, which he purchased from Coke in 1608. Crewe Hall was garrisoned for the parliament, taken by Byron in December 1643, and retaken in the following February. A letter from Crew to Sir Richard Browne at Paris, under date 10 April 1644, describing the growing exasperation of 'this plus quam civile bellum,' as he called it, and the devastation of the country, is preserved in the British Museum (Add. MS. 15857, f. 193), and is printed in the 'Fairfax Correspondence. Memorials,' i. 98. Crew died at Westminster on 3 Jan. 1645–6, and was buried on 5 June in a chapel built by himself at Barthomley. He married twice: first, on 20 July 1598, Julian, daughter and coheir of John Clipsby or Clippesby of Clippesby, Norfolk, who died on 29 July 1603; second, on 12 April 1607, Julian, daughter of Edward Fasey of

London, relict of Sir Thomas Hesketh, knight, who died on 10 Aug. 1629. By his first wife he had one son, who survived him, viz. Clipsby Crew, whose granddaughter eventually succeeded to the inheritance, one of whose descendants, the grandfather of the present Lord Crewe, was raised to the peerage as Baron Crewe of Crewe in 1806. The Crewe family is said to be among the most ancient in the kingdom, a fact the importance of which is not likely to have been underrated by Sir Ranulphe, if we may judge by his eloquent prologue to the Oxford peerage case, decided 1625, which is one of the few passages of really fine prose to be found in the 'Law Reports.' 'Where,' he asks, 'is Bohun, where's Mowbray, where's Mortimer? &c. Nay, which is more and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality. And yet let the name and dignity of De Vere stand so long as it pleaseth God.'

[Ormerod's Cheshire, ed. Helsby, iii. 310, 314, 420 n.; Croke's Reports (Eliz.), 641; Lists of Members of Parliament (official return of), i. 434; Willis's Not. Parl. iii. 141, 171; Dugdale's Orig. 254, 262; Chron. Ser. 105, 106; Cobbett's State Trials, ii. 911, 952, 989, 994, 1131, 1135-1146; Spedding's Letters and Life of Bacon, iii. 199-200, v. 90-4, 125, 127, 128, 325-6, 386-394; Parl. Hist. i. 1106, 1256, 1447-50, 1467-9, 1477; Cal. State Papers (Dom., 1611-18), pp. 227, 230, 239, 397, (1623-5) pp. 119, 412, 472, (1625-6) pp. 153, 335; Yonge's Diary (Camden Soc.), pp. 28, 98; Rymer's Fœdera (Sanderson), xviii. 791; Erdeswick's Survey of Staffordshire, ed. Horwin, 77-86; Rushworth, pt. iii. vol. i. pp. 345-6; Fairfax Correspondence, i. 71; Hinchliffe's Barthomley, pp. 238, 324-5; Foss's Lives of the Judges; Campbell's Lives of the Chief Justices.] J. M. R.

CREW or CREWE, RANDOLPH (1631-1657), amateur artist, second son of Sir Clipsby Crew, by Jane, daughter of Sir John Poultney, and grandson of Sir Ranulphe or Randolph Crew [q. v.], was born at Westminster 6 April 1631. Fuller, who styles him 'a hopeful gentleman,' states that 'he drew a map of Cheshire so exactly with his pen that a judicious eye would mistake it for printing, and the graver's skill and industry could little improve it. This map I have seen; and, reader, when my eye directs my hand, I may write with confidence.' The map in question was published in Daniel King's 'The Vale Royall of England, or the County Palatine of Chester Illustrated' (folio, London, 1656), a work in which Crew seems to have taken a personal share. On an inscription thereon he states that he drew the map with his own pen, and after it was drawn engraved it at his own ex-

pense. This seems to be at variance with Fuller's statement quoted above, unless Fuller is alluding to the original drawing only. Wishing to perfect his education, Crew travelled abroad, but on 19 Sept. 1657, while walking in the streets of Paris, he was set upon by footpads, and received wounds of which he died two days afterwards, at the early age of twenty-six. He was buried in the Huguenots' burying-place in the Faubourg St. Germain at Paris, and a monument was erected to his memory.

[Fuller's Worthies of England, i. 193; Ormerod's Hist. of Cheshire; Nichols's Topographer and Genealogist, iii. 299.] L. C.

CREW, THOMAS (fl. 1580), philosopher, was the author of a small treatise entitled 'A Nosegay of Moral Philosophy, lately dispersed amongst many Italian Authors, and now newly and succinctly drawn together into Questions and Answers and translated into English,' London, 1580, 12mo. He has been confounded with his namesake, Sir Thomas Crew, the speaker [q. v.]

[Tanner's Bibl. Brit.-Hib.]

J. M. R.

CREW or CREWE, SIR THOMAS (1565-1634), speaker of the House of Commons, third son of John Crew of Nantwich, brother of Sir Ranulphe Crew [q. v.], by Alice, daughter of Humphrey Mainwaring, was a member of Gray's Inn, where he was elected Lent reader in 1612. He was returned to parliament for Lichfield in 1603. In 1613 he was one of the counsel for the Bishop of London, the plaintiff, in a suit against the dean and chapter of Westminster, his brother Ranulphe being for the defendants. Though the official list contains no record of the fact, it is clear that he was a member of parliament in 1614, as we learn from Whitelocke (*Liber Famelicus*, Camden Soc., p. 42) that he was one of a deputation to the lords on the question of impositions. His politics are indicated by the fact, also mentioned by Whitelocke (*ib.* p. 67), that in 1618, the king being asked 'if there were any he would bar from the place' of recorder of London, then vacant, 'he confessed but one, and that was Mr. Thos. Crewe.' In the parliament of 1620-1 he represented the borough of Northampton. He took part in the discussion on the scarcity of money (26 Feb. 1620-1). On 8 March he and Sir Heneage Finch were deputed to demand an inquiry into the conduct of the referees in the matter of monopolies, and were compelled reluctantly to begin proceedings against Lord-chancellor Bacon, one of these referees. Crew expressed his antipathy to the Spanish match (26 Nov. 1621), saying: 'It is a wonder to see

the spiritual madness of such as shall fall in love with the Romish harlot now she is grown so old a 'hag.' It was on his motion that (15 Dec. 1621) the privilege question was referred to a committee of the whole house, and he declared that the liberties of parliament were 'matters of inheritance, not of grace.' The king signified his displeasure with Crew's conduct by placing him on a commission to 'inquire into the state, ecclesiastical and temporal, of Ireland' (20 March 1621-2), which involved his visiting that country. The commissioners appear to have left England in March and returned in December. One of Chamberlain's letters (21 Dec. 1622) says that on the return voyage they 'were cast away on the Isle of Man' and reported lost. Their mandate was very extensive, and they seem to have endeavoured to execute it with a real desire to improve the condition of Ireland. They advised certain reforms in the administration of justice, one of which, the abolition of the power usurped by the council of administering oaths in ordinary cases, was carried into effect by proclamation on 7 Nov. 1625. They also recommended the reduction of 'doubtful rents' on estates held by the crown by two-thirds, and certain modes of lightening the burden of taxation. In February 1623 Crew, who now sat for Aylesbury, was chosen speaker of the House of Commons. In his address to the throne he urged the passing of the 'good bills against monopolies, informers, and concealers,' the execution of the laws against seminary priests, and the recovery of the palatinate and various reforms. In September of the same year he took the degree of serjeant-at-law, and in the following February was advanced to the rank of king's serjeant and knighted. In his speech on the prorogation (24 May 1624) he again insisted strongly upon the importance of recovering the palatinate, and received the king's thanks, 'being the ablest speaker known for years' (*Cal. State Papers*, Dom. 1623-5, p. 261). On the meeting of the first parliament of Charles I, where Crew sat as M.P. for Gatton, he was again chosen speaker (June 1625). He was not a member of the parliament of 1626, nor it would seem of any subsequent parliament. In 1631 he was one of the counsel for the prosecution of Lord Audley. He was a member of the ecclesiastical commission in 1633, and died on 1 Feb. 1633-4. He was buried in a chapel built by himself at Stene in Northamptonshire in 1620, which is described as of mixed Perpendicular and Ionic style. Here a monument was raised in black, white, and grey marble, representing him in a recumbent posture in his serjeant's robes, with his wife,

Temperance, daughter of Reginald Bray of Stene, who had died in 1619, by his side. His marriage took place in 1596 (Letter to Anthony Bacon, *Birch MS.* 4120, fol. 117). His wife becoming coheirress of the manors of Stene and Hinton in Northamptonshire by the death of her father in 1583, Crew purchased the remaining shares; the estates devolved upon his son John [q. v.], who sat for Brackley in two parliaments and was raised to the peerage by Charles II in 1661 as Baron Crewe of Stene.

[Dugdale's Orig. 196; Lists of Members of Parliament (official return of), i. 445, 452, 456, 466; Parl. Hist. i. 1195, 1278, 1307, 1321, 1331, 1347, 1349-50, 1359, 1374, ii. 3; Commons Debates, 1625 (Camd. Soc.), p. 3; Rushworth, i. 54; Cox's Hist. of Ireland, ii. 37; Rymer's *Fœdera* (Sanderson), xvii. 358; Walter Yonge's Diary (Camd. Soc.), p. 51; Dugdale's Chron. Ser. 107; Croke's Rep. (Jac.), p. 671; Gardiner's Hist. of England; Forster's Life of Sir John Eliot; Cobbett's State Trials, iii. 408; Cal. State Papers (Dom. 1619-23), pp. 295, 469; Cal. State Papers (Ireland, 1615-25), p. 346; Cal. State Papers (Dom. 1625-6), p. 268, (1633-4) p. 327; Autobiography of Sir John Bramston (Camd. Soc.), p. 49; Manning's Lives of the Speakers; Baker's Northamptonshire, i. 584, 684, 687; Collins's Peerage (Brydges), vii. 328.]
J. M. R.

CREWDSON, ISAAC (1780-1844), author of 'A Beacon to the Society of Friends,' was a native of Kendal, Westmoreland, where he was born on 6 June 1780, but from his fifteenth year he resided at Manchester, and engaged in the cotton trade. He was a minister of the Society of Friends from 1816 until about 1836. In his 'Beacon to the Society of Friends' (1835) he gave utterance to a conviction that the quaker doctrines were in some particulars contrary to Scripture. The book caused an active controversy, which resulted in his secession, along with that of many others, from the society in 1836. He published several other works, including: 1. 'Hints on a Musical Festival at Manchester,' 1827. 2. 'Trade to the East Indies' (referring to West Indian slavery), about 1827. 3. 'The Doctrine of the New Testament on Prayer,' 1831. 4. 'A Defence of the Beacon,' 1836. 5. 'Water Baptism an Ordinance of Christ,' 1837. 6. 'The Trumpet Blown, or an Appeal to the Society of Friends,' 1838. 7. 'Observations on the New Birth,' 1844. He also published in 1829 abridgments of Baxter's 'Saint's Rest,' and Andrew Fuller on 'Religious Declension.' Crewdson in his twenty-fourth year married Elizabeth Jowitt of Leeds. He died at Bowness on 8 May 1844, and was buried at Rusholme Road cemetery, Manchester.

[Jos. Smith's Catalogue of Friends' Books, i. 462; *The Crisis of the Quaker Contest in Manchester*, 1837; Braithwaite's *Memoirs of J. J. Gurney*, ii. 13 seq.; Memoir prefixed to a tract by I. Crewdson, entitled *Glad Tidings for Sinners*, privately printed, 1845.] C. W. S.

CREWDSON, JANE (1808–1863), poetess, was born at Perran-arworthal, Cornwall, on 22 Oct. 1808, being the second daughter of George Fox of that place, and was married at Exeter, in October 1836, to Thomas Dillworth Crewdson, a Manchester manufacturer. She contributed several hymns to Squire Lovell's 'Selection of Scriptural Poetry,' 1848; and in 1851 published a small volume of gracefully written poems, entitled 'Aunt Jane's Verses for Children,' which was reprinted in 1855 and 1871. In 1860 she issued a second work, 'Lays of the Reformation, and other Lyrics, Scriptural and Miscellaneous.' After her death, on 14 Sept. 1863, at her residence, Summerlands, Whalley Range, Manchester, a further selection of her poetical pieces, betraying, like all her writings, a refined and deeply religious spirit, was published under the title of 'A Little While, and other Poems' (Manchester, 1864, 12mo).

[Boase and Courtney's *Bibliotheca Cornubien-sis*, i. 91, iii. 1141.] C. W. S.

CREWE, FRANCES ANNE, LADY CREWE (d. 1818), daughter of Fulke Greville [q. v.], envoy extraordinary to the elector of Bavaria in 1766, one of the most beautiful women of her time, married, in 1776, John (afterwards Lord) Crewe [q. v.]. She was accustomed to entertain, at Crewe Hall, her husband's seat in Cheshire, and at her villa at Hampstead, some of the most distinguished of her contemporaries. Fox, who much admired her, Burke, Sheridan, Sir Joshua Reynolds, and Canning were frequent visitors. She was also on friendly terms with Dr. and Miss Burney and Mrs. Thrale. Sheridan dedicated the 'School for Scandal' to her, and some lines addressed to her by Fox were printed at the Strawberry Hill Press in 1775. She died on 23 Dec. 1818. Three portraits by Reynolds have been engraved, in one of which she appears with her brother as Hebe and Cupid; and in another with Mrs. Bouverel.

[Hinchliffe's *Barthomley*, pp. 306–10; D'Arblay's *Memoirs*; Piozzi's *Autobiography*, 2nd ed.; Warburton's *Memoirs of Horace Walpole*, ii. 223.] J. M. R.

CREWE, JOHN, first **BARON CREWE** of Crewe (1742–1829), eldest son of John Crewe, M.P. for Cheshire 1734–52 (grandson of John

Offley, who assumed the name of Crewe on marrying into the family), by Anne, daughter of Richard Shuttleworth of Gosport, Lancashire, was born in 1742 and educated under Dr. Hinchliffe (afterwards bishop of Peterborough) and at Trinity College, Cambridge. He left the university without graduating, and after making the grand tour returned to England to reside on his estates. He was sheriff of Cheshire in 1764, was returned to parliament for Stafford in 1765, and for Cheshire in 1768, which he continued to represent till the close of the century. He seldom spoke in the house, but gave a steady support to the whig party, and in 1782 carried a bill for disfranchising officers of the excise and customs. He was raised to the peerage as Baron Crewe of Crewe in 1806. He was an enlightened agriculturist and a good landlord. He died on 28 April 1829. Crewe married in 1776 Frances Anne [q. v.], only daughter of Fulke Greville.

[Hinchliffe's *Barthomley*, pp. 306–10; Ormerod's *Cheshire*, ed. Helsby, iii. 314; *Parl. Hist.* xxi. 403, xxii. 1335–9; *Wraxall's Hist. Mem.* iii. 47.] J. M. R.

CREYGHTON. [See **CREIGHTON.**] *

CRIBB, TOM (1781–1848), champion pugilist, was born at Hanham in the parish of Bitton, Gloucestershire, on 8 July 1781, and coming to London at the age of thirteen followed the trade of a bellhanger, then became a porter at the public wharves, and was afterwards a sailor. From the fact of his having worked as a coal porter he became known as the 'Black Diamond,' and under this appellation he fought his first public battle against George Maddox at Wood Green on 7 Jan. 1805, when after seventy-six rounds he was proclaimed the victor, and received much praise for his coolness and temper under very unfair treatment. On 20 July he was matched with George Nicholls, when he experienced his first and last defeat. The system of milling on the retreat which Cribb had hitherto practised with so much success in this instance failed, and at the conclusion of the fifty-second round he was so much exhausted that he was unable to fight any longer. In 1807 he was introduced to Captain Robert Barclay Allardice [q. v.], better known as Captain Barclay, who, quickly perceiving his natural good qualities, took him in hand, trained him under his own eye, and backed him for two hundred guineas against the famous Jem Belcher. In the contest on 8 April the fighting was so severe that both men were completely exhausted; but in the forty-first round Cribb was proclaimed the victor. His next engagement was with Hor-

ton on 10 May 1808, when he easily disposed of his adversary. The Marquis of Tweeddale now backed Bob Gregson to fight Cribb, who was backed by Mr. Paul Methuen; this battle came off on 25 Oct., but in the twenty-third round Gregson, being severely hurt, was unable to come up to time, and his opponent became the champion. Jem Belcher, still smarting under his defeat, next challenged Cribb for another trial, the stakes being a belt and two hundred guineas. The contest took place at Epsom 1 Feb. 1809, when, much to the astonishment of his friends, the ex-champion was beaten, and had to resign the belt to his adversary. Cribb now seemed to have reached the highest pinnacle of fame as a pugilist, when a rival arose from an unexpected quarter. Tom Molineaux, an athletic American black, challenged the champion, and as the honour of England was supposed to be at stake a most lively interest was taken in the matter; however, on 18 Dec. 1810 Cribb in thirty-three rounds demolished the American, but Molineaux, not at all satisfied, sent another challenge, and a second meeting was arranged for 28 Sept. 1811 at Thistleton Gap, Leicestershire. This match was witnessed by upwards of twenty thousand persons, one-fourth of whom belonged to the upper classes. The fight much disappointed the spectators, as in the ninth round Molineaux's jaw was fractured, and in the eleventh he was unable to stand, and the contest lasted only twenty minutes. On the champion's arrival in London on 30 Sept. he was received with a public ovation, and Holborn was rendered almost impassable by the assembled crowds. He netted 400*l.* by this fight, and his patron, Captain Barclay, took up 10,000*l.* At a dinner on 2 Dec. 1811 Cribb was the recipient of a silver cup of eighty guineas value, subscribed for by his friends. After an unsuccessful venture as a coal merchant at Hungerford Wharf, London, he underwent the usual metamorphosis from a pugilist to a publican, and took the Golden Lion in Southwark; but finding this position too far eastward for his aristocratic patrons he removed to the King's Arms at the corner of Duke Street and King Street, St. James's, and subsequently, in 1828, to the Union Arms, 26 Panton Street, Haymarket. Henceforth his life was of a peaceful character, except that 15 June 1814 he sparred at Lord Lowther's house in Pall Mall before the emperor of Russia, and again two days afterwards before the king of Prussia. On 24 Jan. 1821 it was decided that Cribb, having held the championship for nearly ten years without receiving a challenge, ought not to be expected to fight any more, and was to be permitted to hold the title of champion

for the remainder of his life. On the day of the coronation of George IV Cribb, dressed as a page, was among the prize-fighters engaged to guard the entrance to Westminster Hall. His declining years were disturbed by domestic troubles and severe pecuniary losses, and in 1839 he was obliged to give up the Union Arms to his creditors. He died in the house of his son, a baker in the High Street, Woolwich, on 11 May 1848, aged 67, and was buried in Woolwich churchyard, where, in 1851, a monument representing a lion grieving over the ashes of a hero was erected to his memory. As a professor of his art he was matchless, and in his observance of fair play he was never excelled; he bore a character of unimpeachable integrity and unquestionable humanity.

[Miles's *Pugilistica*, i. 242-77 (with portrait); Egan's *Boxiana*, i. 386-423 (with two portraits); Thom's *Pedestrianism*, 1813, pp. 244-8; Tom Cribb's *Memorial to Congress*, by One of the Fancy (1819), three editions, a work written by Thomas Moore, the poet.] G. C. B.

CRICHTON. [See also CREIGHTON.]

CRICHTON, SIR ALEXANDER (1763-1856), physician, second son of Alexander Crichton of Woodhouselee and Newington in Midlothian, was born in Edinburgh 2 Dec. 1763. He was educated in his native city, and at an early age apprenticed to Alexander Wood, surgeon, Edinburgh. In 1784 he came to London, and in the summer of the following year, passing over to Leyden, proceeded doctor of medicine there 29 July 1785. After studying at Paris, Stuttgart, Vienna, and Halle, he returned to England, and in May 1789, after becoming a member of the Corporation of Surgeons, he commenced business as a surgeon in London; but, disliking the operative part of his profession, he got himself disfranchised 1 May 1791, and was admitted a licentiate of the College of Physicians on 25 June. He was elected physician to the Westminster Hospital in 1794, and during his connection with that institution lectured on chemistry, materia medica, and the practice of physic. In 1793 he was chosen F.L.S., on 8 May 1800 F.R.S., and in 1819 F.G.S. His work on 'Mental Derangement' appeared in 1798, and gained him reputation in England and abroad. Soon after he became physician to the Duke of Cambridge, and in 1804 was offered the appointment of physician in ordinary to Alexander I of Russia. Crichton was well received in St. Petersburg, and soon gained the full confidence and esteem of the emperor. Within a few years he was appointed to the head of the whole civil medical department, and in this capacity was much consulted

by the dowager empress in the construction and regulation of many charitable institutions. His exertions to mitigate the horrors of an epidemic which was devastating the south-eastern provinces of Russia in 1809 were fully acknowledged by the emperor, who conferred on him the knight grand cross of the order of St. Anne and St. Vladimir, third class, and in 1814 that of the second class. Having obtained leave of absence on account of his health, he returned to England in 1819, but in the following year was recalled to Russia to take charge of the Grand Duchess Alexandra, whom he accompanied on her convalescence to Berlin, where he stayed for a short time, and then returned to his family. On 27 Dec. 1820 Frederick William III of Prussia created him a knight grand cross of the Red Eagle, second class, and on 1 March 1821 he was knighted by George IV at the Pavilion, Brighton, and obtained the royal permission to wear his foreign orders. He received the order of the grand cross of St. Anne from the Emperor Nicholas in August 1830, and died at The Grove, near Sevenoaks, Kent, 4 June 1856, and was buried in Norwood cemetery. He married, 27 Sept. 1800, Frances, only daughter of Edward Dodwell of West Moulsey, Surrey; she died 20 Jan. 1857, aged 85. Crichton was the author of: 1. 'An Essay on Generation,' by J. F. Blumenbach, translated from the German, 1792. 2. 'An Inquiry into the Nature and Origin of Mental Derangement,' 1798. 3. 'A Synoptical Table of Diseases designed for the use of Students,' 1805. 4. 'An Account of some Experiments with Vapour of Tar in the Cure of Pulmonary Consumption,' 1817. 5. 'On the Treatment and Cure of Pulmonary Consumption,' 1823. 6. 'Commentaries on some Doctrines of a Dangerous Tendency in Medicine and on the General Principles of Safe Practice.' He also published an essay in the 'Annals of Philosophy,' ix. 97 (1825), 'On the Climate of the Antediluvian World,' and in the 'Geological Transactions' three papers, 'On the Taunus and other Mountains of Nassau,' 'On the Geological Structure of the Crimea,' and 'An Account of Fossil Vegetables found in Sandstone.'

[Munk's Coll. of Phys. (1878 ed.), ii. 416-18; Proc. of R. Soc. of Lond. iii. 269-72 (1856); Quart. Journ. Geol. Soc. xiii. pp. lxiv-lxvi (1857).] G. C. B.

CRICHTON, ANDREW, LL.D. (1790-1855), biographer and historian, youngest son of a small landed proprietor, was born in the parish of Kirkmahoe, Dumfriesshire, December 1790, and educated at Dumfries academy and at the university of Edinburgh. After

becoming a licensed preacher he was for some time engaged in teaching in Edinburgh and North Berwick. In 1823 he published his first work, the 'Life of the Rev. John Blackadder,' which was followed by the 'Life of Colonel J. Blackadder,' 1824, and 'Memoirs of the Rev. Thomas Scott,' 1825. To 'Constable's Miscellany' he contributed five volumes, viz. 'Converts from Infidelity,' 2 vols. 1827, and a translation of Koch's 'Revolutions in Europe,' 3 vols. 1828. In the 'Edinburgh Cabinet Library' he wrote the 'History of Arabia,' 2 vols. 1833, and 'Scandinavia, Ancient and Modern,' 2 vols. 1838. He commenced his connection with the newspaper press in 1828 by editing (at first in conjunction with De Quincey) the 'Edinburgh Evening Post.' In 1830 he conducted the 'North Briton,' and in 1832 he undertook the editorship of the 'Edinburgh Advertiser,' in which employment he continued till June 1851. He contributed extensively to periodicals, among others to the 'Westminster Review,' 'Tait's Edinburgh Magazine,' the 'Dublin University,' 'Fraser's Magazine,' the 'Church Review,' and the 'Church of Scotland Magazine and Review.' In 1837 the university of St. Andrews conferred on him the degree of doctor of laws. He was a member of the presbytery of Edinburgh, being ruling elder of the congregation of Trinity College Church, and sat in the general assembly of the church of Scotland as elder for the burgh of Cullen for three years previous to his decease. He died at 33 St. Bernard's Crescent, Edinburgh, 9 Jan. 1855.

He married first, in July 1835, Isabella Calvert, daughter of James Calvert, LL.D. of Montrose, she died in November 1837; and secondly, December 1844, Jane, daughter of the Rev. John Duguid, minister of Erie and Kendall.

[Gent. Mag. June 1855, p. 654; Hardwicke's Annual Biog. for 1856, p. 198.] G. C. B.

CRICHTON, GEORGE (1555?-1611), jurist and classical scholar, was born in Scotland about 1555. He quitted his country at an early age in order to pursue his classical studies at Paris. He studied jurisprudence at Toulouse for several years, and returned to Paris in 1582. For a short time he practised at the bar, and then accepted the post of regent in the Collège Harcourt (November 1583). He also resided for a time in the Collège de Boncourt. He succeeded Daniel d'Ange as professor of Greek in the Collège Royal, and was created doctor of canon law by the university of Paris in 1609. He died on 8 April 1611, and was buried in the church of the Jacobins in the Rue Saint-Jacques.

Niceron enumerates no fewer than twenty-nine works by him. Among them are: 1. 'In felicem Ser. Poloniae Regis inaugurationem Congratulatio,' Paris, 1573, 4to. This is a poem on the election of Henri de Valois, duc d'Anjou. 2. 'Selectiores notæ in Epigrammata à libro primo Græcæ Anthologiæ decerpta, et Latino carmine reddita,' Paris, 1584, 4to. 3. 'Laudatio funebris habita in exequiis Petri Ronsardi,' Paris, 1586, 4to. 4. 'Oratio de Apollinis Oraculis et de sacro Principis oraculo,' Paris, 1596, 8vo. 5. 'De Sortibus Homericis Oratio,' Paris, 1597, 8vo. 6. 'In Oppianum de Venatione prefatio,' Paris, 1598, 8vo. 7. 'Orationes duæ habitæ in auditorio regio, anno 1608,' Paris, 1609, 8vo. One of these is on the laws of Draco and Solon, and the other on the title 'De Judiciis' in Harmenopulus.

[Niceron's *Mémoires*, xxxvii. 346-57; Moreri's *Dict. Historique*; *Cat. of Printed Books in Brit. Mus.*]
T. C.

CRICHTON, JAMES, surnamed **THE ADMIRABLE** (1560-1585 P), born, probably at Eliock, on 19 Aug. 1560, was elder son of Robert Crichton of Eliock, Dumfriesshire, by his first wife, Elizabeth, daughter of Sir James Stewart of Beath, and Margaret, daughter of John, lord Lindsay, of the Byres. His mother traced her descent to the royal line of Scotland, and was related to many of the chief Scottish families. Robert Crichton, the father, descended from the Crichtons of Sanquhar, acted as lord advocate of Scotland jointly with John Spens from 1562 to 1573, and with David Borthwick from 1573 to 1581. On 1 Feb. 1581 he became sole advocate and senator of the College of Justice. He was at one time suspected of favouring the cause of Queen Mary; hence his slow promotion. He inherited the estate of Eliock, Dumfriesshire, and in 1562 was presented by a kinsman, Robert Crichton (of the Crichtons of Naughton, Fifeshire), bishop of Dunkeld, with the estate of Cluny, Perthshire. Cluny was the property of the see of Dunkeld; but the chapter, anticipating a forfeiture by the crown, consented to the alienation. On 11 May 1566 the bishop granted a charter in which James (the Admirable) Crichton was designated the heir to the property, and this arrangement was confirmed by the next bishop on 22 March 1576. The father fell ill in June 1582, and made his will 18 June. Nine days later David M'Gill was appointed to succeed him as a lord advocate and senator. But from the fact that confirmation of his testament was not granted till 1586, it may be doubted whether he died, as the ordinary authorities state, in 1582. He married thrice. His first wife, the mother of the famous James

and of a younger son, Robert, died before 1572; his second wife was Agnes, daughter of John Mowbray of Barnbougall; his third wife, Isobell Borthwick, survived him (see BRUNTON and HAIG, *College of Senators*, p. 176; OMOND, *Lord Advocates of Scotland*, i. 27-37; *Proceedings of Soc. of Antiquaries of Scotland* (1855), ii. 103-18).

Young Crichton was first educated either at Perth or Edinburgh, and in 1570, at the age of ten, entered St. Salvator's College, St. Andrews, where he proceeded A.B. 20 March 1573-4, and A.M. in 1575. Hepburn, Robertson, Rutherford, and George Buchanan were his chief tutors, and his studies covered the widest possible range. Sir Alexander Erskine, James VI's governor, married a relative of Crichton, and invited him about 1575 to become a fellow-pupil with the young king under George Buchanan. On 20 June 1575 Crichton signed a deed granting certain rights in the property of Cluny which was entailed upon him to his kinsman the Bishop of Dunkeld. The document is extant among the Cluny archives, now the property of the Earl of Airlie, and contains Crichton's only known signature. He subscribes himself 'Mr. James Creichtone.' In 1577 Crichton resolved to travel abroad. Although only seventeen his intellect seemed fully developed. He was reputed by foreign admirers to be master of Latin, Greek, Hebrew, Chaldaic, Italian, Spanish, French, Flemish, German, Scottish, and English. His memory was such that anything that he once heard or read he could repeat without an error. Nor were his accomplishments as a fencer and as a horseman stated to be less remarkable. It is very probable that he arrived at Paris at the end of 1577. That he visited France is undoubted, but the details are not very well ascertained. According to Sir Thomas Urquhart, a fanciful seventeenth-century writer, whose facts are to be treated with caution, Crichton gave proof of his precocity at Paris by issuing placards announcing that in six weeks he should present himself at the College of Navarre to answer orally in any one of twelve languages whatever question might be proposed to him 'in any science, liberal art, discipline, or faculty, whether practical or theoretic.' The appointed day arrived, and the youth acquitted himself admirably, to the astonishment of a crowded audience of students and professors. The next day he was victorious in a tilting match at the Louvre. Contemporary authorities are silent as to this, but state that he enlisted in the French army. After less than two years' service he retired in 1579 and went to Genoa, where he arrived in a destitute condition in July. This is the

earliest fact in Crichton's Italian tour attested by contemporary evidence. He addressed the senate of Genoa in a Latin speech, which was published with a dedication to the doge Johannes Baptista Gentilis. Crichton was well received, but early in the following year left for Venice. At Venice he introduced himself to the scholar and printer, Aldus Manutius (grandson of the founder of the Aldine press), and presented him with a poem in Latin hexameters ('In Appulsu ad Urbem Venetam'), which was printed in a thin quarto at the press of the brothers Guerra of Venice in 1580. Aldus was impressed by Crichton's many accomplishments, praised him extravagantly, and gave him the opportunity of pronouncing an oration before the doge and senate. Public and private debates with professors in theology, philosophy, and mathematics were arranged for the young Scotsman, who was only worsted by the scholar Mazzoni, whom he met at a private dinner given him by some Venetian noblemen. Latin odes and verses came freely from his pen, and a handbill was issued in 1580 by the brothers Guerra describing his handsome appearance, his skill as a swordsman, and his marvellous intellectual attainments. An identical account of Crichton's exploits was avowedly written and published by Aldus in the form of a tract in 1581, and again in 1582. Hence the handbill, which is an authority of the first importance in Crichton's career, doubtless came from the same pen. In the earlier edition the tract was entitled 'Relatione della Qualità Di Giacomo di Crettone Fatta da Aldo Manutio. All' Illustrissimo & eccellentissimo S. Giacomo Boncompagno Duca di Sora & Gouver. Gen. di S. Ct. In Vinegia MDLXXXI Appresso Aldo.' The second edition is entitled 'Relatione Fatta da Aldo Manucci Al Duca di Sora Adi x Ottobre 1581 Sopra le ammirabili qualità del Nobilissimo Gioiuanne Scozzese Iacomo Di Crettone . . . In Venetia MDXXCII Presso Aldo.' According to the statement printed there, Crichton readily disputed the doctrines of the Thomists and Scotists with Padre Fiamma 'e con molti altri valorosi prelati' in the presence of Cardinal Ludovico d'Este, discussed the procession of the Holy Ghost in the house of the Patriarch of Aquileia, and retired to a villa on the Brenta to prepare himself for a three days' public debate in the Chiesa San Giovanni e Paolo at Pentecost, 1581. In the course of 1581 Crichton, whose health was failing, left Venice for Padua with an introduction to Cornelius Aloisi, an eminent patron of letters. Cornelius received Crichton handsomely. The youth eulogised the city in public orations, and disputed with the university professors on their interpretation of Aristotle and in mathe-

atics. Conferences took place almost daily, but the arrangements for a public disputation at the palace of the bishop of Padua fell through, and the misadventure led to the publication of a pasquinade, in which Crichton was denounced as a charlatan. To this Crichton replied with an elaborate challenge to the university, offering to confute the academic interpretation of Aristotle, to expose the professors' errors in mathematics, and to discuss any subject proposed to him. He would employ, he announced, ordinary logical rules, or mathematical demonstration, or extemporaneous Latin verse, according to the nature of the question under discussion. The challenge was accepted, the disputation lasted four days, and Crichton achieved complete success. The incident is fully described by Aldus Manutius in his dedication to Crichton of his edition of Cicero's 'Paradoxa' dated June 1581.

According to Urquhart's story, accepted by Tytler, Crichton's latest biographer, Crichton removed to Mantua (1582), and won his first laurels there by killing in a duel a far-famed swordsman. The Duke of Mantua thereupon employed him as tutor and companion to his son, Vincenzo di Gonzaga, a youth of ungovernable temper. At the Mantuan court Crichton is said by Urquhart to have composed a satiric comedy in which he acted the chief parts. Shortly afterwards, while paying a visit to a mistress, he was attacked by a band of midnight brawlers. He drew his sword upon their leader, and at once recognised in him his pupil Vincenzo. Kneeling down, Crichton presented the handle of his sword to the prince, who snatched it from him and plunged the point into his heart. Aldus Manutius dedicated 'memoriæ Iacobi Critonii' his edition of Cicero's 'De Universitate' (1583). He here lamented Crichton's sudden death, which took place, according to his account, on 3 July 1583, when the young man was barely two-and-twenty. He enlarges on his grief in a dedication of Cicero's *Aratus* addressed in November 1583 to a common friend, Stanislaus Niegossewski, a Pole. But Aldus gives no details of the occurrence in either passage, and makes no mention of Crichton's visit to Mantua, nor of his connection with the ducal family of Gonzaga.

That Crichton met with a tragic end at Mantua was generally accepted by the earliest writers about him. In 1601 Thomas Wrighte (*Passions of the Minde*) tells what seems to be the same story as Urquhart's without giving names. As early as 1603 John Johnston wrote of Crichton in his 'Heroes Scoti,' p. 41, that 'Mantuae a Ducis Mantuani filio ex